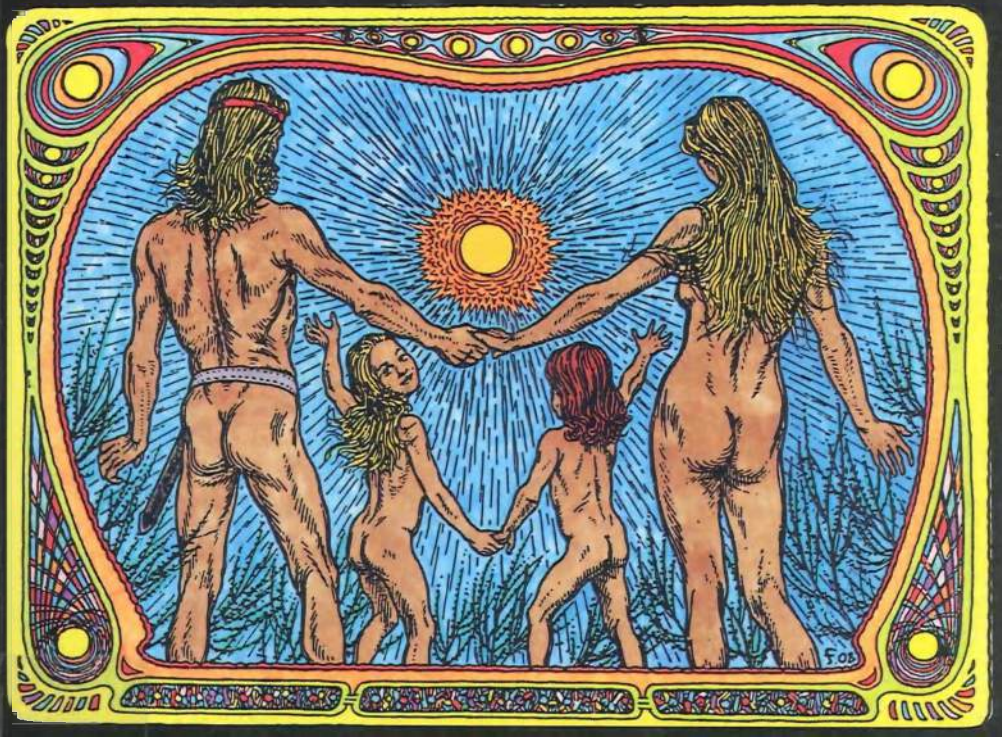
CHILDREN of the SUN



Sonnenwanderer (1908)

A Pictorial Anthology From Germany to California 1883-1949

Elisabeth Dorr with some of her daughters at Ascona, 1905.

CHILDREN

of the

SUN

A Pictorial Anthology;
From Germany To California
1883-1949

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Helios Diefenbach. 1889

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Front cover: *Sonnenwanderer* by Fidus, 1908
Back cover: *Lebensreform Postkarte* by Fidus, 1900

"I cannot tell you how much of sweetness, of delicious fragrance, of tenderness I find in your drawings. I know all these tender figures as well as my friends. They have become accustomed to my dreams and thoughts and they often come to me in sleepless nights to comfort me. Only in music or in beautiful whispering verses could I tell how pure and tender these children, these youngsters, these heavens and waters are and how much I love them".....

- A grateful and venerating letter from a 20 year-old Hermann Hesse (1897) to Fidus.

*** With special thanks to Fidus, for all of the creations.

1926

Prologue

1998 marks the 2000th anniversary of *The Germania;* the origin, geography, institutions and tribes of the Germans. Long ago hailed as a golden book, it is certainly one of the best of its kind in any age. Artistic in form and scientific by contemporary standards, the Roman historian Cornelius Tacitus described the ancient Germans (98 A.D.) as having a strong love of freedom, a keen sense of honor and a deep regard for the sanctity of home life.

Nerthus (mother earth) was the central theme of worship in many tribes, usually in sacred groves in the forest. Pre-Christian Germanic religion and social structure exhibited the characteristics of Indo-European tribal-life in its early period...high group solidarity and world-accepting, earth religions that were deeply attuned to the cycles of nature and the rhythm of agricultural tasks.

The sun was the eye of Wodan (God), and with this eye the solar deity looked over the whole world. When swearing an oath or praying it was customary to stretch the fingers toward the sun.

Women in ancient Germany occupied a position of political and spiritual prominence. From Grimm: *"According to German outlook, pronouncements of destiny seem to acquire a greater sacredness in the mouth of women. Prophecy and magic in a good as well as an evil sense is by choice the gift of women. If it is inherent in the nature of men to show the female sex a great consideration and respect, then this was particularly shaped on the German peoples from of old. Men earn deification through their deeds, women through their wisdom."*

And from Tacitus (98 A.D.) some other details: *"The Germans do not think it in keeping with the divine majesty to confine gods within walls or to portray them in the likeness of any human countenance. Their holy places are woods and groves, and they apply the names of deities to that hidden presence which is seen only by the eye of reverence."*

While the Greco-Roman/Judeo-Christian world expanded through Europe, Germany was a very late submission to their

influence. The Christians offered salvation from a world that the Germanic people did not want to be saved from.

Missionaries were eager to lay the axe to the sacred trees of the pagans and set their temples on fire. From Grimm: *"Among the Saxons and Frisians the worship in the groves lasted far longer. In various parts of Lower Saxony and Westphalia traces of sacred oaks have been preserved until recent times, to which the people showed a half-pagan/half-Christian reverence."*

Whenever the church encountered pagan elements that it could not suppress, it gave them a Christian dimension and assimilated them. These ancestral traditions were reinterpreted and revised, but the church never succeeded in effacing the German pagan heritage.

During the Middle Ages a group called "Brothers and Sisters of the Free Spirit" existed in Germany and Holland. Also known as the Adamites, they were spiritual descendants of an earlier group, the Adamiani. They held nude gatherings in womb-like caverns to achieve rebirth into a state of paradisical innocence.

By the 19th century Germany had become so industrialized, that air and water pollution were everywhere a very serious problem. A huge middle class of technocratic city dwellers gave birth to a new generation of rebellious children who organized their own counter-cultural units, nearly all of them having a renewed passion for Nerthus.

This phenomenon did not occur to this extent in France or England during this period, and it did not exist to any degree in America until people such as Lust, Ehret, Schultz, Sexauer, Pester, Sikinger and the others introduced it in the late 19th and early 20th century. Though Tolstoy's ideas helped to inspire much of the passion for these movements, his native Russian could not support the *lebensreform* philosophy.

It was Germany where the iron cage weighed heaviest. As in nature the antidote to a poisonous plant often exists within the same eco-system. Many alternative ideas originated in German speaking countries: homeopathy, vitamin therapy, hydrotherapy, helio-therapy, Julius Hensel's crushed rock fertilizer, nature cure, mucusless diet and anthroposophy.

The expression "macrobiotic" was used by Christoph Wilhelm Hufeland in his 1796 book, *The Art of Prolonging Life*, with later editions having the word macrobiotic in the title. The modern macrobiotic movement, led by George Ohsawa, borrowed this term from Hufeland.

Zoologist professor Ernst Haeckel of Jena University first conceived the word and science of "ecology" in 1866, thereby establishing it as a permanent scientific discipline for all future generations.

A 25 year-old Bernarr Macfadden, the father of physical culture in America, was moved to action after seeing "the strongest man in the world", famed German muscleman Eugen Sandow, at a Chicago exposition in 1893.

Even Mahatma Gandhi was deeply inspired by the works of Adolf Just and Louis Kuhne, and believed that *"it is our duty to read them."*

The four significant social reform groups of this era were: *Wandervogel* (free spirit/migrating bird), *Naturmenschen* (natural men), *Lebensreform* (life-reform) and *Monte Verita* (mountain of truth), the community at Ascona, Switzerland; a pre-cursor to Esalen in Big Sur, California.

A few names of influential people who were prominent in nature cure and social reform: Father Sebastian Kneipp, Dr. Benedict Lust, Arnold Rikli, Johannes Guttzeit, Karl Wilhelm Diefenbach, Heinrich Pudor, Fidus, Gusto Graser, Richard Ungewitter, William Pester, Arnold Ehret, Elisabeth Dorr, Adolf Just, Hermann Hoffmann, Karl Fischer, Henri Oedenkoven, Ida Hofmann, Anni Pracht, Raphael Friedeberg, Rudolf Laban, Otto Gross, Frieda Gross, Ernst Frick, Louis Kuhne, Hermann Sexauer, Hermann Hesse, Vincent Priessnitz, Julius Hensel, Rudolf Steiner, Carl Jung, Else von Richthofen, Max Bircher-Benner, Louisa Lust, Dr. Carl Schultz, Eduard Baltzer, Ragnar Berg, Mikkel Hindhede, Theodor Hahn, Auguste Rollier, Fred Hirsch, Otto Carque, Dr. George J. Drews, Josua Klein, Raphael Salomonson, Edward Hooker Dewey, Alexander Haig, Franz Sorg, Elsa Knorr, Erich Muhsam, John and Vera Richter, Gustav Nagel, August Englehart, Maximilian Sikinger, eden ahbez, Gypsy Boots, Dr. St. Louis A. Estes.

This cultural Renaissance in Germany and Switzerland showed its greatest influence up until the First World War in 1914. Aspects of it lasted through the 1920's and 30's, and even until the present time in Europe.

The photographs in this book tell the story of a people and their experimentation with new concepts for living, healing and expressing their personal freedom. Some of the seeds of these concepts, born in Germany, later took root and flowered in California.

For 22 years I have been asking questions and collecting photos. Many of those I talked to have died, but their memories live on in the photos, text and sketches of this book.

Children of the Sun is a tribute to these people, who through scorn, ridicule and rejection paved the way for the future; with particular focus on those who were pioneers in nature cure, raw foods and especially social reform, from the conventional urban lifestyle most of us live, towards a more natural existence. Their dreams were pregnant with the promise of a better, healthier future, and helped set the stage for the youth movements in America that flourished many decades later. Every photo and sketch in this book is from the era 1883-1949.

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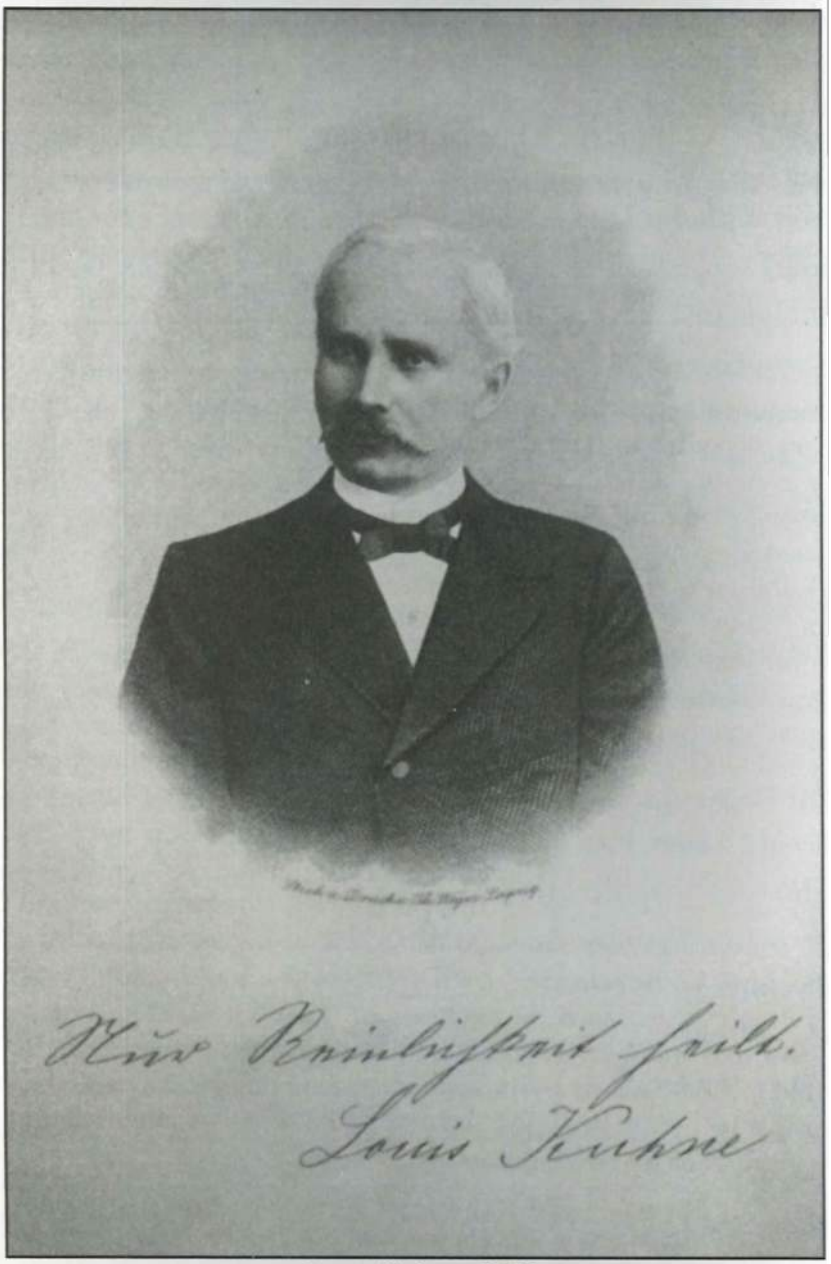


Louis Kuhne, 1883

Louis Kuhne

Louis Kuhne was born on March 14, 1835, in Lossen, near Delitzsch, Saxony, Germany. At about age 27 he started a business as a toolmaker, then later became well to do as a tool manufacturer.

On October 10, 1883, he opened his "International Establishment For The Science of Healing Without Medicine and Operations", in Leipsic, Germany, where his healing methods brought him international fame, attracting patients from all over the world.

His book, *New Science of Healing,* was published in 1883 and appeared in over 50 different languages. Mahatma Gandhi noted: *"Kuhne's book on nature cure is very popular in India. It has been translated in several languages of India."*

Kuhne felt *"man is a frugivorous animal"* and considered raw food to be the most digestible and nutritious, noting *"food precisely in the form nature gives it to us is always the best for digestion."*

Some of his other therapeutic measures were sun baths, sitz baths and steam baths.

One of his patients, a boy with epilepsy, was healed completely with no recurrence of his symptoms. For the complete cure, lasting over four months, Mr. Kuhne not only took no fees, but even financially supported the boy's widowed mother, Mrs. Ida Golle, so that she could help attend to her son.

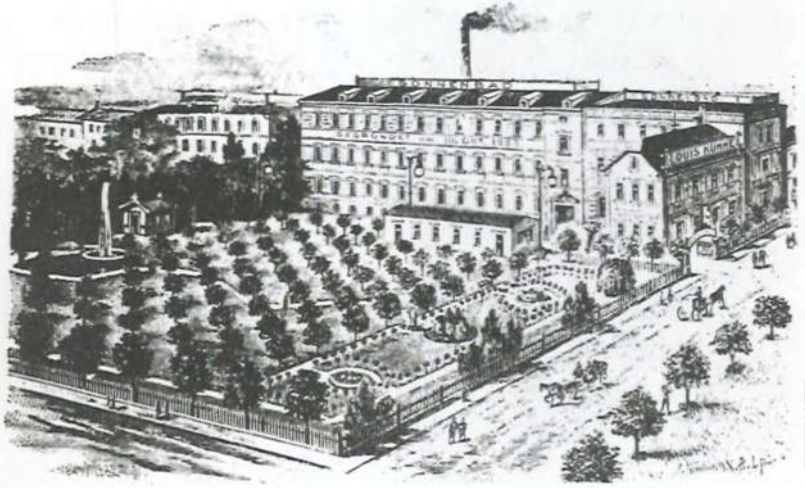
In his book Kuhne believed and stated: *"he who will improve the world must speak openly of its errors."*

Dr. Benedict Lust was quoted: *"It was in 1888 that I first heard of this work by Louis Kuhne, and it became the inspiration of my life work. I feel today that it is the very cornerstone of naturopathy, and that every honest investigator will approve its teachings."* Lust also believed *"Mr. Kuhne was a genius in the art of healing, and his discovery of the cause of all disease and the remedies therefore, created a veritable epoch in the field of drugless medicine. Living just prior to the age of serums and vaccines, he rightly recognized that all disease was the result of*

a CONTAGIUM VIVUM or a MATERIES MORBI, a fermentation of poisonous matters that were not eliminated from the system, and he devoted his energies to the elimination of such poison by the most simple and natural methods."

In fact Dr. Lust reprinted and promoted two of Kuhne's books, which were used as textbooks in his American School of Naturopathy.

In some respects Kuhne's works were the inspiration for a whole generation of natural health practitioners. Well over 100 years later his health classic is still in print.



Louis Kuhne

International Establishment

for the

Science of Healing without Medicines and without Operations,

15—24 Flossplatz, Leipsic, Flossplatz 15—24.

Established October 10th 1883, enlarged 1892, 1901 and 1904.

The

New Science of Healing

or the doctrine of the

UNITY OF DISEASES

forming the basis of a

Uniform Method of Cure, without Medicines and without Operations.

An Instructor and Adviser for the Healthy and the Sick

by

Louis Kuhne.

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Leibnitz.

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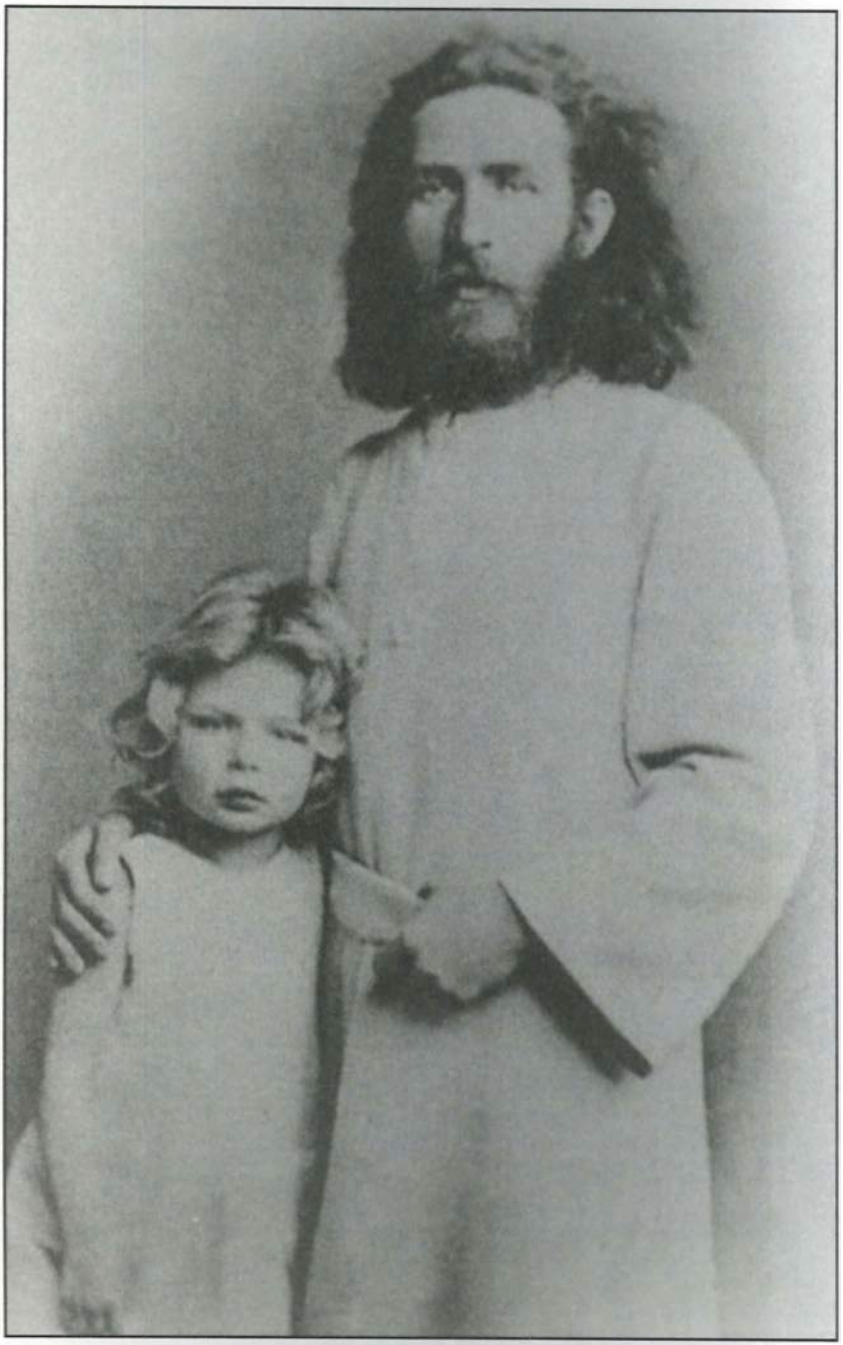
Title page of Louis Kuhne's book, first published in 1883



Karl Wilhelm Diefenbach. 1887

Karl Wilhelm Diefenbach

Born February 21, 1851, in Hadamar/Hessen Germany, Karl Wilhelm Diefenbach was the son of an art teacher and painter. At age 19 he went to Munich to study art, but one year later became ill with typhoid fever and thrombosis.

After several operations his right arm was left nearly crippled. Suffering for five years his future as a painter seemed bleak. Then he discovered nature cure...going barefoot and bareheaded, naked or in woolen clothes, hydro-therapy, sunshine and natural foods. He cured himself after faithful adherence to nature's laws.

At age 27 he resumed his studies at the art academy in Munich.

In 1882, at age 31, he was married and the same year, alone on a winter night on top of a mountain in the Alps, had a revelation, "Sunrise of the Heart." From this time his life changed, and each Sunday he delivered public speeches in Munich about his new life-philosophy, but he was prosecuted by the police for his impious ideas and indecent clothing.

In 1885 he moved into a former quarry near Hollriegelskreuth, on the shore of the river Isar, and again was in trouble with authorities for refusing to vaccinate his children.

In 1887 the young artist Hugo Hoppener joined Diefenbach and became his helper in painting and everyday life. Diefenbach honors Hugo with the name "Fidus", and together they accomplish *Per aspera ad astra.* An art exposition in Munich proves unsuccessful however.

With the help of Fidus and some others, Diefenbach builds a community that he calls "Humanitas. Workshop for Religion, Art and Science."

In 1892 he held an art exposition in Vienna, which became an enormous success. Within six weeks it was visited by over 36,000 people. After this Diefenbach became famous, even a public figure, though still scorned as a foolish eccentric by many.

In 1895 he was financially ruined by a fraudulent impresario. Bankrupt, he lost all of his works and fled from Vienna on

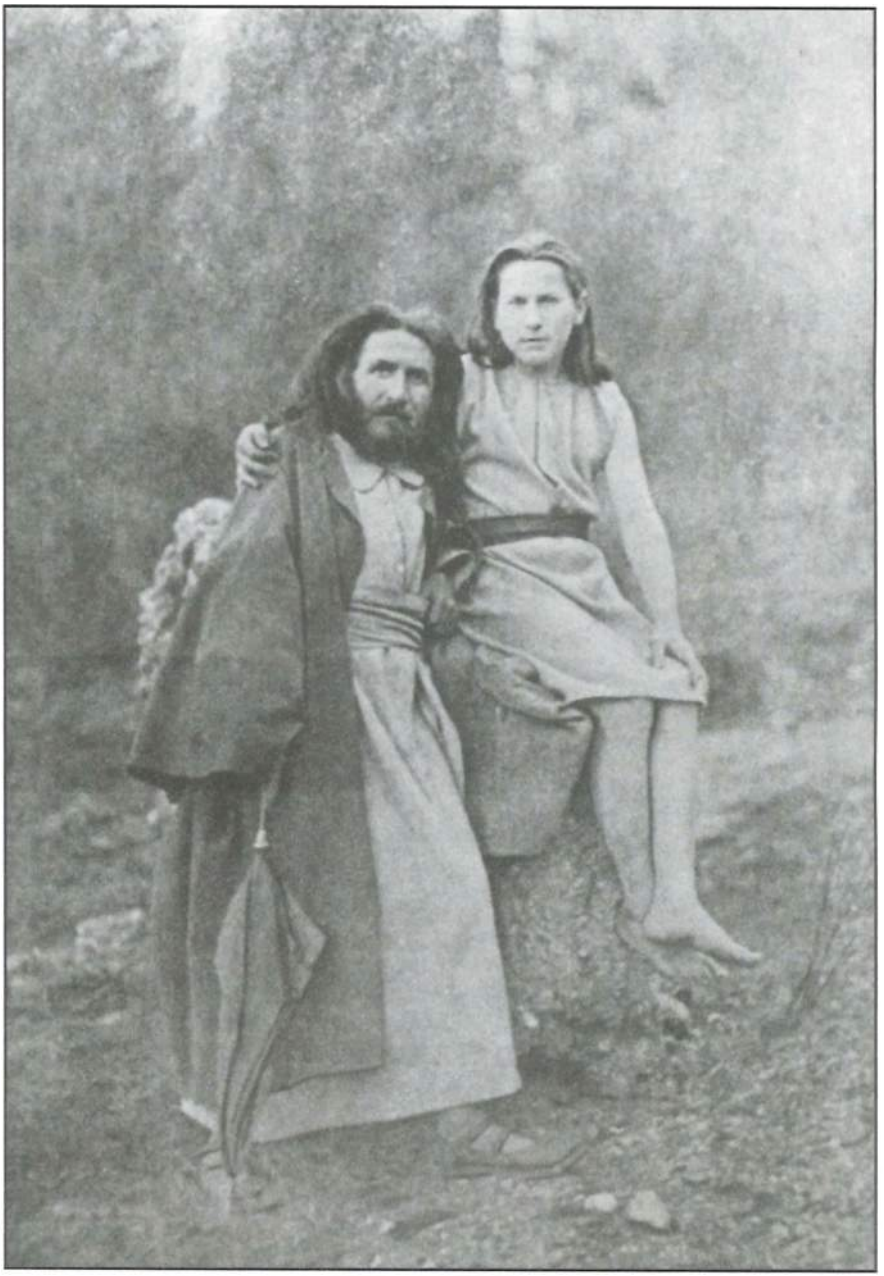
foot, with his children and community members, across the Alps to Italy. From Genoa he crossed the sea to Egypt where he had planned to erect a sphinx of his own near the existing one at Giza, but was obliged to return to Austria to save the rest of his paintings.

From 1897-1899 he reformed his community on the outskirts of Vienna at Himmelhof (Heaven's Inn) this time joined by a 19 year old Gusto Graser, who later left in protest. Graser eventually helped to build a similar community near the vineyards of Ascona, Switzerland: Monte Verita.

By late 1899 Diefenbach again went bankrupt and fled to Triest, then finally to the isle of Capri in the Mediterranean Sea. On Capri he became successful as a painter and respected as a curious eccentric. He always wanted to go back to Germany but all his attempts were met with failure. He lived the rest of his life on Capri until he died in 1913.

He was an inspiration and teacher for both Fidus and Gusto Graser.

In 1975 a Diefenbach Museum was founded by the Italian state in the ancient covenant of Certosa, on Capri. In 1988 another Diefenbach Museum opened in the castle of his hometown Hadamar, Germany.



Diefenbach and Fidus at Hollriegelskreuth, 1887

Fidus and Diefenbach at Hollriegelskreuth. 1887

Fidus

Born October 8, 1868, in Lubeck, Germany, Fidus (Hugo Hoppener) was the son of a pastry cook. From an early age he suffered from "lupus" at his feet as a consequence of vaccination.

At age 19, in 1887, he began to study art at Munich Academy, but after three months he became a pupil of the painter and life-reformer, Karl Wilhelm Diefenbach. He settled with him at his abode in Hollriegelskreuth in the valley of Isar.

Diefenbach gave him the name "Fidus": the loyal/faithful/ constant/ upright/devoted/trustworthy one. Because they both went naked within their garden, they were accused and sentenced for public indecency. Fidus appeared barefoot before the court, and went to jail for Diefenbach. He also helped him in drawing, painting and expositions, and wrote articles and pamphlets for his defense.

In 1899, at age 31, Fidus parted from Diefenbach, but soon acquainted himself with the theosophist Dr. Hubbe-Scheiden.

Three years later he settled in the life-reformers colony of Friedrichshagen, near Berlin, a center for nature enthusiasts like Erich Muhsam and (later) Gusto Graser.

In 1897 a young Hermann Hesse praised Fidus drawings, and by 1900 he had become well known as both an illustrator and painter. The same year he married Elsa Knorr.

In 1904 he was called to Grappendorf, Switzerland by the theosophist Josua Klein to build a temple for his community. There he met Graser again but parted with Klein before the temple project was realized.

In 1907 Fidus made a second attempt to create his temple, this time at Monte Verita, but without success.

From 1907-1909 he built his own house within the garden town-settlement of Woltersdorf.

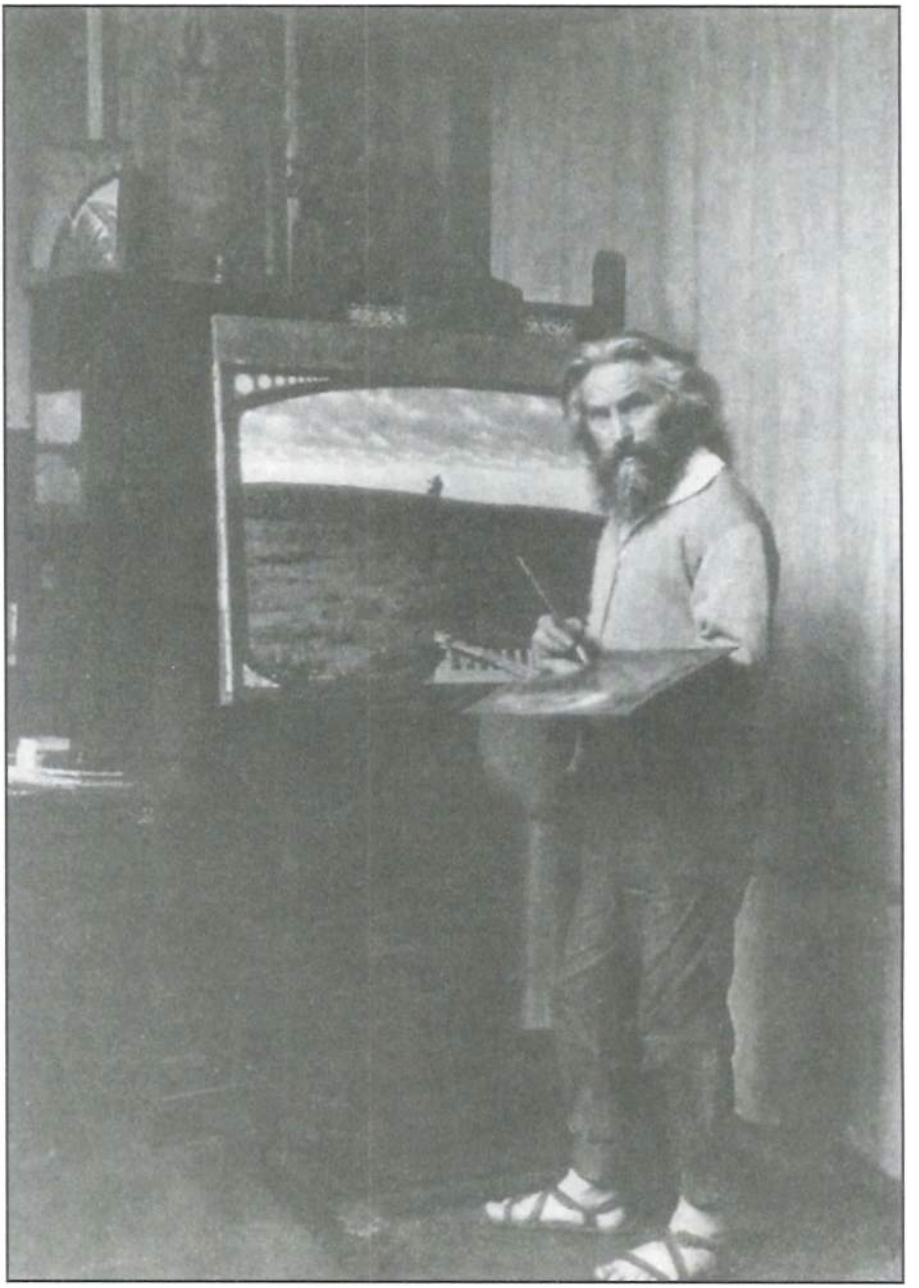
By 1912 Fidus was the most revered artist within the German alternative movements, and the following year his *Prayer to the Sun,* his most famous painting, was completed.

He continued to paint until his death in 1948.

Fidus. 1887

Fidus. 1887

Elsa Knorr. 1900



Fidus at work. 1937

"Birkenmarchen" by Fidus, 1911

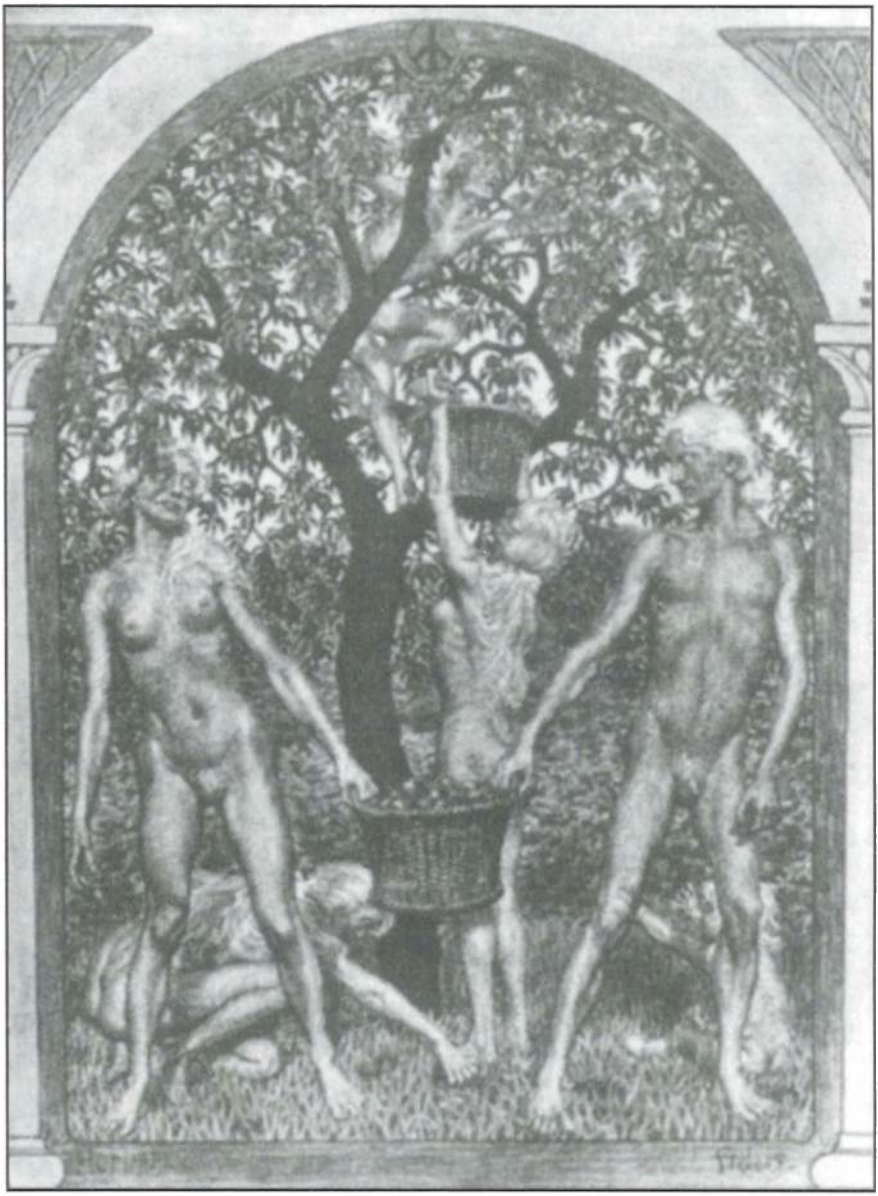
"Fruhlingslust" by Fidus. 1891

"Sommer. Wandbildentwurf" by Fidus. 1934

"Aufschwung Tempelbildentwurf" by Fidus. 1911

"Eva" by Fidus. 1898/1931

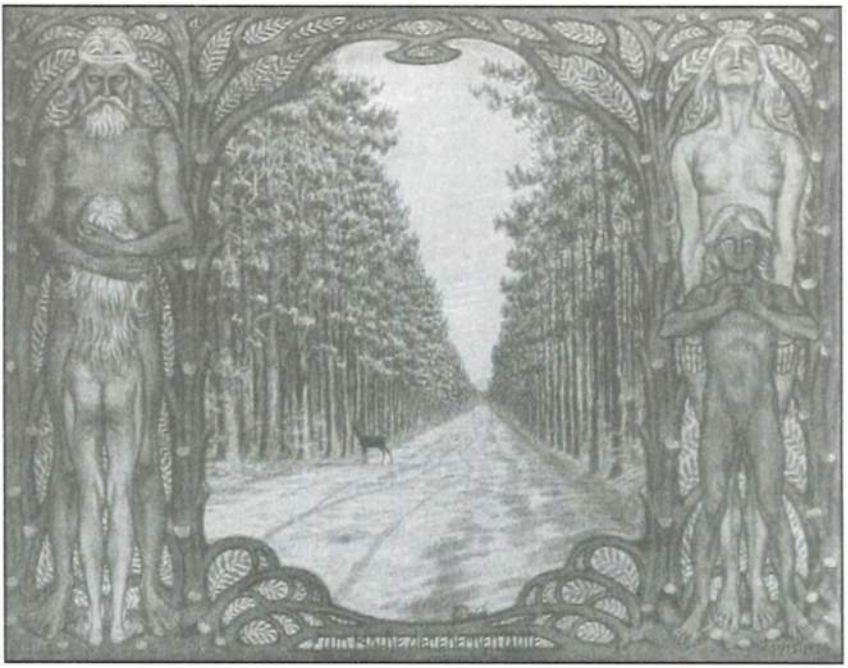
"Das Mittagslied" by Fidus. 1936



"Herbst. Wandbildentwurf" by Fidus. 1934
(Note "peace" symbol on top)

"To the Temple of The Brotherhood" by Fidus. 1911

By Fidus. 1921



"Zum Hause der ehernen Gute" by Fidus. 1915/1934

"Auf dem Lidschelf" by Fidus. 1894/1935

"*Return to Nature!*"—Adolf Just.

Adolf Just, 1896

Adolph Just

Born on August 8, 1859, in Luthorst, near Hannover in north Germany, Adolf Just published his seminal health manifesto, *Return to Nature,* in 1896, the same year he opened the Jungborn Amstalt, in Eckertal, in the Hartz, between Isenburg and Hartzburg, Germany.

His reason: *"This is first of all a model institution for the true natural life, where those who wish to make arrangements for such a life at home in their own gardens can find the pattern. It was also meant to show, from the start, how the most intimate communion with nature can be re-established."*

In the beginning of the book Mr. Just offers a prophetic quote from Goethe (1832): *"Man in his misguidance has powerfully interfered with nature. He has devastated the forests, and thereby even changed the atmospheric conditions and the climate. Some species of plants and animals have become entirely extinct through man, although they were essential in the economy of nature. Everywhere the purity of the air is affected by smoke and the like, and the rivers are defiled. These and other things are serious encroachments upon nature, which men nowadays entirely overlook, but which are of the greatest importance, and at once show their evil effect not only upon plants but upon animals as well, the latter not having the endurance and power of resistance of man."*

Mr. Just believed that true joy could only be found in a natural life. He spoke out against alcohol, meat, coffee, smoking, and cautioned parents about school education: *"The less the better, and they will surely find the right calling for the child. Be sure to limit the school education to that which is most necessary under present conditions."*

As for diet: *"Only the things that taste good to us in the raw, natural condition can be considered as our natural food, for by artificial preparation the most unnatural nauseating things can be made to taste good. It is a well-known fact that the old Germans in the beginning subsisted on the fruits of the forest. Hunting did not begin till later. But even then the berries and fruit remained for a long time their chief food."*

Just also believed: *"when men no longer cook, they gain the following advantages: women need no longer ruin their health before the cooking stove, the source of poisonous vapors, where they acquire their many troubles and diseases; they gain time for nobler occupations, can devote themselves more to their children and spend more time in God's beautiful, free nature; they need no longer prepare those viands, which for themselves as well as for their families are the cause of all diseases, and indeed of all unhappiness in the world. All members of the family will soon have a finer taste, be able to enjoy their food better, and will gain rare vigor and joy of life."*

He believed: *"the only natural drink is water"* and also felt that: *"the preparation of fruit juices, too, is not in accordance with nature, for the juice that is artificially withdrawn from the fruit certainly is not as wholesome as the juice eaten with the fruit in its natural state."*

Mr. Just also promoted going bare-footed, sleeping on the earth, and felt that: *"it is most natural and best to go naked day and night, summer and winter, taking the light-air bath without interruption. The old Teutons in our part of the country went almost entirely naked, with a loose hide at most thrown around the shoulders."* This statement is confirmed by a historic quote from Tacitus (98 A.D.): *"The universal dress in Germany is a cloak fastened with a brooch or, failing that, a thorn. They pass whole days by the fireside wearing no garment but this."*

He also urged farmers to turn their attention toward fruit growing: *"Fruit culture affords an opportunity for the most agreeable and best physical work. With fruit culture we promote the cause upon which the rescue and redemption of mankind, and through which men will again be led to health and happiness. In (the) future everyone ought to raise his own fruit as much as possible; it must become less and less a matter of business. Whoever raises more fruit than he needs for himself can, if he is able, give it away, make presents of it to his friends, and thus cause much pleasure. While in making presents of other things (money, etc.) he frequently causes no pleasure, and does no real good, often even mischief. The labor involved in fruit culture is so fascinating, so agreeable, it gives so much pleasure and joy that it is for this reason very conducive to health. If*

RETURN TO NATURE!

THE TRUE NATURAL METHOD OF HEALING AND LIVING
AND
THE TRUE SALVATION OF THE SOUL.

PARADISE REGAINED

By ADOLF JUST.

THE CARE OF THE BODY—WATER, HUMAN CURATIVE POWER, LIGHT, AIR, EARTH, FOOD, FRUIT CULTURE.

AUTHORIZED TRANSLATION
FROM THE FOURTH ENLARGED GERMAN EDITION
BY BENEDICT LUST, NATUROPATH.

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Title page of Adolf Just's 1896 health classic

we only begin to see things in their true light, and realize that the most natural is always the best and noblest, then the labor of fruit culture will soon be considered much more advantageous, and much finer than all gymnastics, cycling and all other sport, and all our present so-called noble pastimes.

Men will also then everywhere find an opportunity for physical labor at fruit culture. If he cannot engage in it himself he can always assist friends and acquaintances."

Mr. Just also noted: *"The chief need today (is) that people should again withdraw from the great cities, the hot-beds of everything unnatural, of all disease and corruption. If one were in a condition to avoid even the vicinity of great cities, and live entirely in the country, that, of course, would be best. In the country true human happiness, in complete simplicity and frugality, is again attainable. But if possible the spot for such a blessed retreat ought to be chosen near some woods, in the midst of beautiful nature. In the woods man again finds his home; here alone many a hunger and longing of man can again be satisfied."*

As for vivisection and vaccination: *"In our times scientific researches are made on living animals, by cutting open their bodies and observing the workings of the inner organs. Furthermore living animals are sometimes deprived of their eyes, they are even burned out, their tongue is cut off, in others the stomach, liver, or some other organ is taken out of the body in order to be replaced later on. Science in this way practices the most atrocious cruelties and horrors that actually cry to heaven."*

"If science had the least ennobling influence on man, such brutalities would be utterly impossible to professors. It seems to me that vivisection more than anything else tramples under foot all the nobler impulses of man."

"Researches and studies against which all the admonitions of conscience, all the voices of nature and God must at first powerfully rebel, and which can only be continued after all these divine impulses of the human breast have been smothered can in no wise result in good. No. Such acquisitions are laden with curses and carry unspeakable harm in their train. At the sight of such scientific proceedings one must exclaim: "Woe to you, scholars, you degenerate men." I have frequently shown how all vaccine poisons,

WE HAVE TRANSPLANTED
THE JUST-CURE

to American soil, where it flourishes even more cosily than in its native home at Stapelburg, Germany. The Fruit-Nut Dietary that Mr. Just so wisely prefers is more varied and appetizing here than in Germany, the periods of rain and cold are less frequent and trying, and the climatic conditions as a whole are quite superior to those of the Hartz Mountains.

Seasons for air-sun baths lasts from April 15th to December 1st—almost till the snow-baths begin.

If you can afford the time, money, energy, and anxiety that a European trip always involves, we advise you by all means to take the Ideal Nature-Cure as given in Germany by its founder, Adolph Just.

But the voyage will cost you several hundred dollars, the treatment 8-20 marks daily, and the whole expedition will mean a vast amount of care and wear and worry. If you are a confirmed invalid, you will need an attendant for an ocean voyage; more expense. And if you attempt to be your own courier, you will find more annoyance and irritation going and coming than all the relief and recreation to be had from your stay.

Now we don't believe any more than you do in the "just-as-good" substitution game. And if we did not expect to offer you something far better than even the German-born Just-Cure, we would not risk our reputation in soliciting your support.

Perhaps the thing that differentiates us from typical Nature-Curists is our inveterate habit of teaching patients how to live so ideally that they will never be ill again.

Our patients don't come back—except to bring their sick friends for treatment.

The Institute in the heart of New York City has its attractions no less than the Sanatorium and Nature Camp among the peaks of the Ramapo Mountains. A most unique description of this "American Jungborn" at Butler, N. J., appeared in "Naturopath," June, 1902, pages 251-254.

This special number mailed for four cents postage. Treatment at Sanatorium directed by Mr. Benedict Lust and Mrs. Louisa Lust, Naturopaths. Weekly rates being $16 and upward entire expense. Charge less by the month or season. Consultation free at Institute. Examination $2, treatments weekly or single, hygienic board for patients and transients.

Prospectus and full information on request.

SANATORIUM JUNGBORN, BELLEVUE,
BUTLER, NEW JERSEY.

or

NATUROPATHIC INSTITUTE AND COLLEGE,
124 East 59th Street, NEW YORK CITY.

anti-toxins, operations, these achievements of cruel, scientific research, destroy more and more all health among men, and are largely the cause of the misery that is abroad in the world, in a thousand different shapes. Yes, this whole misery of mankind is largely caused by the wrong medical treatment of men in times of sickness."

"But this curse can be taken from us again only when men will listen to the voices of nature alone, and will recognize how simply nature offers us the necessary rules of hygiene, and how all those studies and scientific labors, with all their cruelties, lead only to disaster."

Mr. Just's opinion regarding the nature-cure renaissance taking place at the turn of the century: *"God has apparently chosen the German people for a high mission. Among the present civilized states it is Germany where the natural method of healing has originated and is developing powerfully."*

Mahatma Gandhi read books by Louis Kuhne and Adolf Just, and was deeply inspired by their rebellion against scientific medical treatments. This rejection of various aspects of Western culture, inspired Gandhi to question authority, and helped him to formulate his ideology for the future. When he was released from prison in 1944, he opened a nature cure sanitarium in India.

Adolf Just also encouraged women to wear "reform dresses" (on back cover), a loose-fitting alternative to the constrictive Victorian dress worn by women at the turn of the century.

His Jungborn health retreat sold many types of reform clothing, and also encouraged people to make their own. A "reform house" opened by Adolf and his brother Rudolf in 1903 at Stapelburg/Hartz was an early health shop, supplying customers with items like nut-butter, tropical fruits, bedding and various other essentials for a lifestyle in accord with nature.

Gusto Graser

Born February 16, 1879, Gusto Graser was one of a number of simple life vagabonds who roamed all over Germany and Switzerland around the turn of the century, living off the land with his partner, Elisabeth Dorr, and their eight children.

One of the stylemakers of the nomadic life, in 1901 he refused to do his year of compulsory military service and was sent to jail for five months.

When he went home to visit his parents, they were appalled at his unconventional dress, long hair and beard, and rejection of meat and cooked foods.

He wore headbands and a type of poncho, and for a while lived in a cave near Ascona.

Gusto gave lectures on his life and style, spoke about health and healing, and attacked Christianity and its foundation of guilt, in the name of Germanism and its dynamic of joy. His poetry appeared in some of the *Wandervogel* magazines.

Although he had no apprentices or disciples, as many as 50 to 60 people at a time would go to see him and his family in their caravan, and to hear him speak. On Sunday mornings he offered "forest meditations."

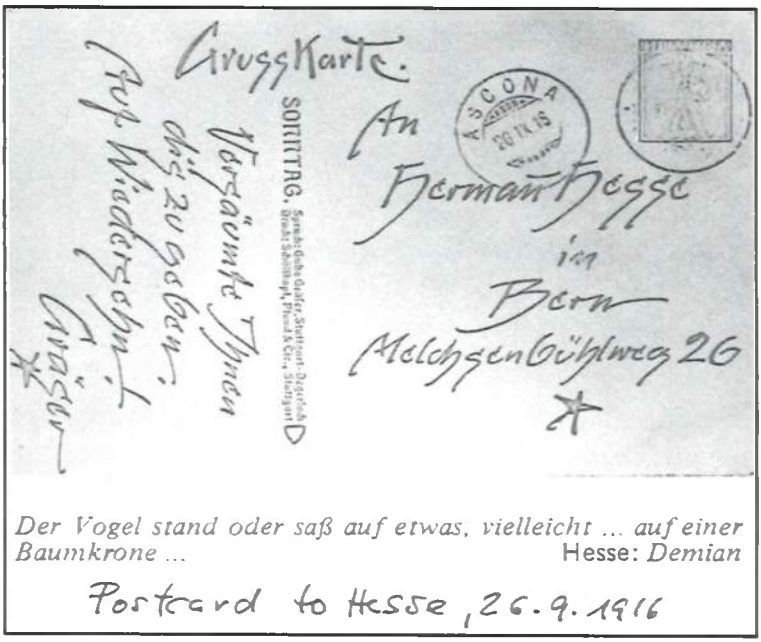
Hermann Hesse came to Ascona in 1906, and was fascinated by Graser. While living in the village of Gaienhofen he became friends with Gusto, and saw in him a man who had done what he had dreamed of doing; living the life of the footloose pilgrim he had always wanted to be.

Decades after this period, Gusto's daughter Heide recalled her nomadic childhood years with fondness and warmth.

Graser is also remembered for translating the *Tao Te Ching* into German.

Lieber, muss nicht allerlei Geleit
gelassen werden, um der mütterlich
der versöhnenden TAO-weisheit
Eingang zu gewähren? Lieber es
heute ein nötigeres Schaffen als das
RAUM-schaffen? – Der RAUM des
Lebens reimt und kennt ja doch
nur von Selber. – Er gründet sich
und ordnet auf, wenn die Eigkeiten
der Verstandes und Gegenstands-
wirtschaft ihm nicht mehr Gefolgsmann
im Wege stehen. – Drum Tao wind
ins Winterland! TAO-wind in die
himmlisch verfrohrene Welt!

Gusto Graser and Hermann Hesse. January 1919



Der Vogel stand oder saß auf etwas, vielleicht ... auf einer Baumkrone ... Hesse: *Demian*

Postcard to Hesse, 26.9.1916

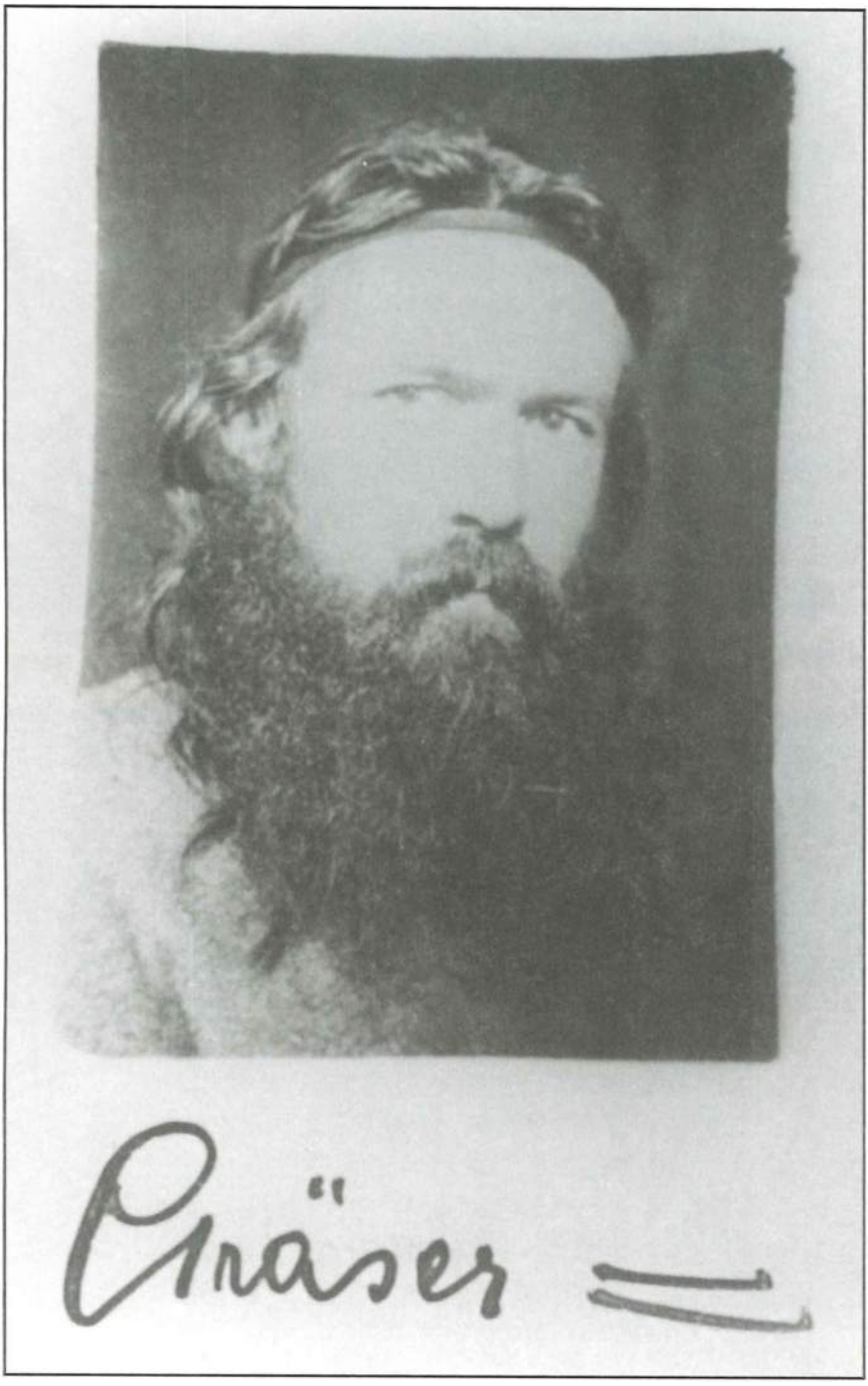
Postcard to Hesse. September 26. 1916

Postcard drawing by Gusto Graser of his family house. 1916

Postcard drawing by Gusto Graser arriving at Lago Maggiore

Back to the earth. 1900. by Gusto Graser (note air pollution and smokestacks in background)

Gusto and Elisabeth with their baby. 1910


Gräser

Gusto Graser, 1910

Gusto and Elisabeth with their baby. 1910

Gusto and Elisabeth and their travelling wagon. 1911

Gusto Graser. 1910

Elisabeth Dorr, 1910

Organic farm at Eden

Nude organic farmers at Monte Verita. Ascona. 1906

Hermann Hesse. 1903. The poet of the interior journey found more readers in America than any other German writer of the 20th century. Revered by college students, his novels inspired armies of young pilgrims to embrace the spiritual path.

Hermann Hesse

Born July 2, 1877, at the northern edge of the Black Forest in Calw, Germany, Hermann Hesse was the second child of Johannes and Marie Hesse, who were protestant missionaries.

His early home life showed an emphasis on classical and intellectual studies as well as Pietism.

According to his father the young Hermann *"seems to have a gift for everything"*, but he and his wife could not handle him and contemplated placing Hermann into an institution or farming him out to strangers.

Although he had very little interest in school Hesse managed to remain at the top of his class in academic achievement. By the age of 13 he already knew he wanted *"to be a poet or nothing"*.

At age 15 he started to rebel against adult authority, religion, his father and the German establishment.

Hermann's first job was as a grungy manual laborer at a clock factory in Calw, then in the fall of 1895 he was hired on as an apprentice at the Heckenhauer Bookshop in Tubinger. It was here that the 18 year old Hesse devoted much of his time to reading alone and studying German Romantic literature, especially the works of Goethe, who enthralled him.

Hesse's first collection of poems entitled *Romantic Songs* was published in 1899, then later that same year he moved to Basle, Switzerland where he devoted much of his time to studying Nietzsche's writings.

At the turn of the century Hermann spent time at Ascona where most of Europe's cultural and spiritual rebels were hanging out, then in 1901 he went to work at Herr Wattenwyl's antiquarian bookshop.

In 1904 he married Maria Bernoulli, and later that year his first successful book, *Peter Camenzind*, was published.

It was a testimonial to his love of nature, as he described it: *"My intention, as is now known, was to familiarize modern man with the overflowing and silent life of nature. I wanted to teach him to listen to the earth's heartbeat, to participate in the life of nature, and not to overlook in the press of his own little destiny that we are not gods, not creatures of our own making, but children, parts of the earth and of the cosmic whole".*

In 1908 he published *Among the Rocks-notes of a Nature Man,* wherein he describes how he lived like a natural man and hermit, going naked in the woods, sleeping on the ground or in a hut made of brushes and leaves, fasting for days and weeks or living from water, berries and the fruits of the trees, trying in this way to get near to the heart of nature and to gain insight. All of this in following the example of his teacher Gusto Graser who showed him the way.

Hermann found that the "naturmensch" lifestyle was not the romantic existence he had imagined, but the experience proved to be invaluable none the less.

In September, 1911, Hesse took off to India for 3 months with his friend the painter Hans Sturzenegger. This trip also included Ceylon and Indonesia. India turned out to be a disappointment for Hesse and it did not fulfill the expectations he had hoped for.

During the First World War, Hesse worked at a prisoner of war welfare organization in Switzerland.

In 1916 he suffered from the stress of the war, and was further burdened by his child's illness, father's death and failing marriage. He returned to Ascona and to Gusto Graser and now underwent a fundamental change in his convictions and his view of life as we know from his novel *Demian* (1919). Once more Graser became his friend and teacher, but now in a less literal and more philosophical and spiritual way. After having suffered for a number of years being separated from Graser and his own deeper longings, he was now more ripe to hear and accept the message of his friend.

In 1919 he began work on *Siddhartha*, which was published in 1922. The guru-disciple relationship within the story was a mirror of Hesse's own association with Graser his teacher, and several of the other characters in the novel were adapted from various individuals in Switzerland that Hesse was familiar with. His grandfather's library and his own passion for Indian thought made the literary details vivid.

Between 1923-1927 Hesse spent time at Baden, a natural healing resort that emphasized the hydro-therapeutic teachings of Sebastian Kneipp. In 1924 he married Ruth Wenger, his second wife. In 1927 he published *Steppenwolf* where he again expressed poetic criticism of bourgeois values and the oppressive

civilization and technology of that era. This novel was to become a classic for future generations.

In 1931 he married his third wife, Ninon Dolbin-Auslander, and began work on his masterpiece, *Das Glasperlenspiel*, which was not completed until April 29, 1942, and was only permitted to be published in Switzerland. From 1939-1945 Hesse's works were declared undesirable in Germany, and not printed or published there until the war ended.

In 1946 *Das Glasperlenspiel* (The Glass Bead Game) won Hermann the Nobel Prize.

Throughout his life Hermann's most successful friendships were with musicians and painters, and for him painting was a pastime that he used to enrich his creative writing skills. He was equally fond of cultivating his own garden, and reading in his library.

Most of his adult life Hermann was visited by young people who turned to him for advice and counsel. Even at 85 years of age he was up bright and early to begin answering replies to some 900 letters.

Aldous Huxley once revealed that his own spiritual and intellectual development in England and California followed the ideal of Hesse in Germany. Some of his best sellers like *Brave New World*, *Doors of Perception* and *Island* were parallels of Hesse's works, though still unique unto themselves.

Beginning in the 1950's with the Beat Generation, Hesse's novels became immensely popular in the English-speaking world, where their criticism of bourgeous values and interest in Eastern spirituality and Jungian psychology echoed the emerging revolt against the unreflected life.

In the 1960's Hermann became the novelist of the decade, with *Demian*, *Siddhartha* and *Steppenwolf* selling in the millions and capturing and shaping an American audience. He was posthumously idolized by Timothy Leary and many of the key players in the American youth movements of that era who had divorced themselves from the social needs of mainstream Western thought and cultivated their own "Glass Bead Games" in autonomous retreats.

Hermann Hesse died on August 9, 1962, but legitimate history will always recount him as the most important link between the European counter-culture of his youth, and their latter-day descendant in America.

Lebensreform

The expression *lebensreform* (life-reform) was first used in 1896, and comprised various German social trends of the 19th and first half of the 20th century.

Particularly:

1. vegetarianism
2. nudism
3. natural medicine
4. abstinence from alcohol
5. clothing reform

On a second plane, more on the periphery, the term also includes:

6. settlement movements
7. garden towns
8. soil reform
9. sexual reform
10. health food & economic reform

On a third plane, and this is a notion which corresponds particularly to Ascona and other intellectual circles, the term can extend to:

11. social reform: a third way between capitalism and communism
12. liberation for women and children
13. communitarianism and the like
14. cultural and religious reform: a religion or view of the world that gives weight to the feminine, maternal and natural traits of existence.

The *naturmenschen* aspect was somewhat influenced by Rousseau, Nietzsche and romantic philosophy, while the other reform ideas evolved partly from the works of Eduard Baltzer (1814 – 1887) who believed: *"if we can't reform public life, we can at least reform our private life."* Life-reform in the 19th century was a kind of soft revolution in the underground and thus had some traits in common with pacifism and anarchism.

Baltzer was a Protestant priest who was divorced from the church, and had founded a Free Religious Community, then organized some vegetarians and created a sort of philosophy and system of the *naturliche lebensweise* or "natural life style," in a four volume book. He also published a book on Pythagoras as the ancestor of his movement and so combined practical ethics with spiritual aims. Baltzer had a strong influence on Diefenbach with whom he corresponded during his last years.

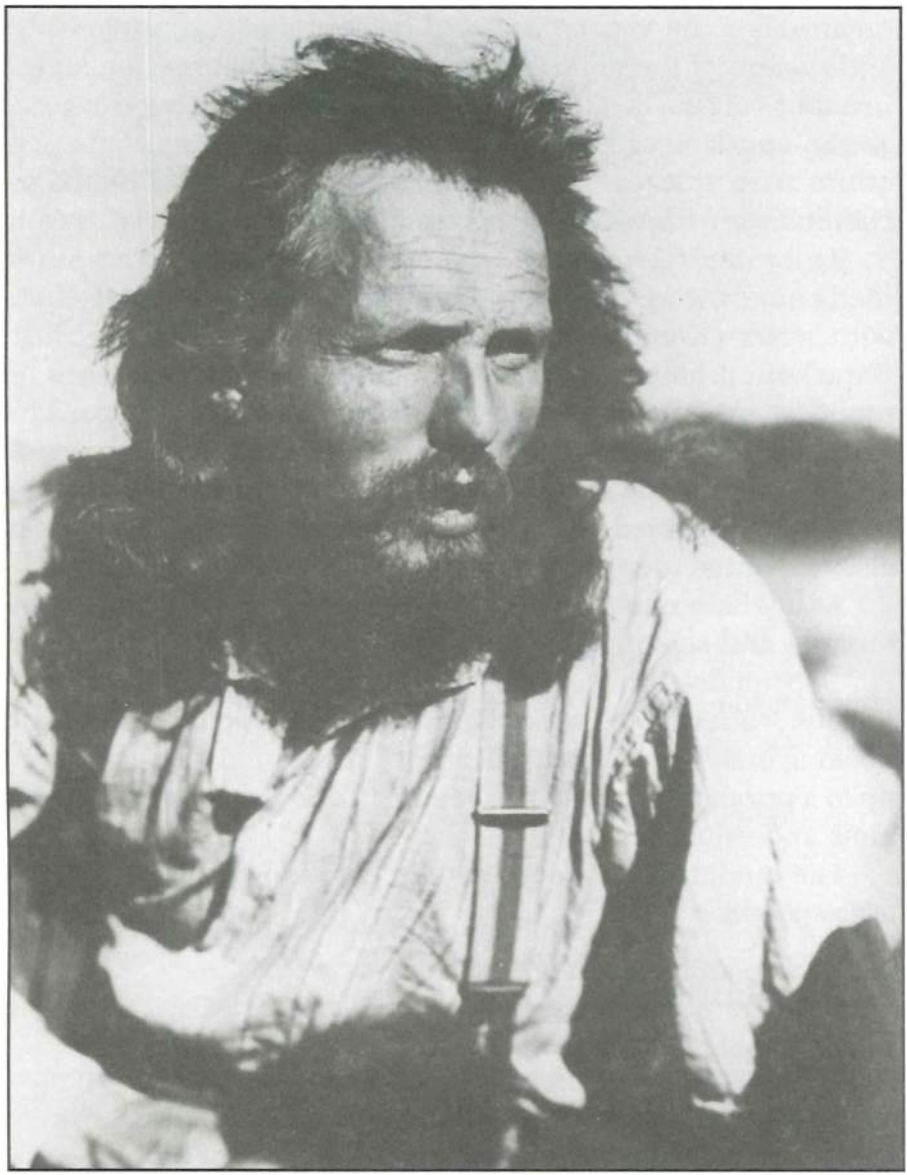
As for natural medicine ... people often distrusted scientific medicine or were disappointed with the results. Nature cures with water (Kneipp), sunshine (Rikli) or diets (Kuhne, Just, Ehret) often helped them more. So natural medicine based on intuition, experience and age-long traditions stood in opposition to scientific establishment which tried to subdue and extinguish them as charlatans and quacks. Diefenbach saved his own life and Fidus regained health by nature cures. Nature cure was also the initial idea at Ascona.

As a whole one may see life-reform as a reaction to the industrial and scientific revolution of the 19th century, trying to develop antidotes and counterweights to the defects of industrial society: want of fresh air, of light, of healthy food, clothing and housing in the new industrial cities. On a second level this came up to a principal critique of modernism and the search for better aims and values.

The modern day Green Party in Germany owes a lot to the *lebensreform*.

Naturmenschen

The term *naturmenschen* or "natural men" refers only to a very small part of the life-reformers. Whereas the majority of them lived a "bourgeois" life, only practicing one or more specific modes of reform (for example: vegetarian diet and/or water cures), the true *naturmenschen* are those who practice a radical lifestyle of their own, consequently comprising all possible forms of life-reform disobedient to the customs of their time and surroundings. They were the type who wore sandals or



Jugendsommerfest in Friedrichsfeld (Wesel)
Der Lebensreformer Franz Sorg
1926

bare feet, a tunic, long hair and beard and fed upon fruits, vegetables and nuts. Karl Wilhelm Diefenbach was an outstanding example and ancestor of this type.

Still more radical were the so-called *naturapostel* or "nature apostles" who roamed through German speaking countries preaching the message of natural life. They were the missionaries and prophets of this movement, devoting all their life to their mission and quasi-religious conviction. They preferred to forage, fast or go to jail rather than submit to the customs, rules and laws of normalcy.

Close to anarchists but not in an active political sense, they preached the gospel of nature.

Fidus was a *naturmenschen* in his early years while with Diefenbach, then turned to moderate (bourgeois) life-reform.

Johannes Guttzeit, another friend of Diefenbach's was a poet and *naturphilosoph* who founded *Bund fur volle Menschlichkeit* (League for Full Humanity) and believed that Christ was a kind of early *naturmenschen*.

Gustav Nagel, a *wanderprediger* (wandering preacher) walked barefoot through the snowy Alps to speak at Ascona. Later came Josua Klein and Raphael Salomonson who preached raw foods to the community there.

Gusto Graser was more of the philosophic, artistic and poetic type, while Bill Pester was the musical, agrarian neo-primitive exponent of the raw foods/nudist cult who left Germany in 1906 to become the godfather of all California hippies.

The *naturmenschen* were a small minority, a spontaneous movement which have only recently within the past 30 years attained some respect and public echo through the present day alternative and environmental movements.

Ascona

Ascona was a little fishing village on the shore of Lake Maggiore, on the Swiss side of the border with Italy. In the year 1900 a counter-cultural renaissance began, and lasted until about 1920. Ascona became the focal point for all of Europe's spiritual rebels.

Life-experiments were in vogue; surrealism, modern dance, Dada, paganism, feminism, pacifism, psychoanalysis, nature cure. A few of the participants were: Hermann Hesse, Carl Jung, Isadora Duncan, D.H. Lawrence, Arnold Ehret and Franz Kafka.

At the turn of the century Germany had 56 million people, and had as many large cities as all the rest of Europe combined. Industrialism, technology, pollution and "affluenza" began a crisis amongst the over-privileged, German-speaking people of that period. The disenchanted began to arrive in Ascona by the hundreds.

The beautiful natural setting inspired urban people to sunbathe in the nude, sleep outdoors, hike, swim and fast. Solar therapy was encouraged by the philosophy of Arnold Rikli, the *Sonnendoktor.*

Arnold Ehret talked his sister and brother-in-law into buying a country estate at Ascona.

Some of his recollections of Ascona: *"The most variegated assemblage. Russian anarchists, students, clergymen who despaired about the truth, the poor, the rich, all united by one idea ... Where is truth?"*

"A few peaceful people had joined upon the fundamental and with the ideal of a bloodless, vegetarian diet. The bloodless they emphasized especially. The mountain upon which this colony originated was baptized Monte Verita: Mountain of Truth."

"The founder of this colony was a rich Belgian who intended to build the affair upon a communistic basis. The main ideal was strict vegetarianism. Originally fruit was to be eaten only. An Englishman who wanted fried potatoes had to leave ... but, as in many other cases, the communistic idea eventually was the dissolution of the organization. It became a signal for certain idlers."

But such a beautiful and idyllic village situated on the lake obtained a universal reputation as a health center.

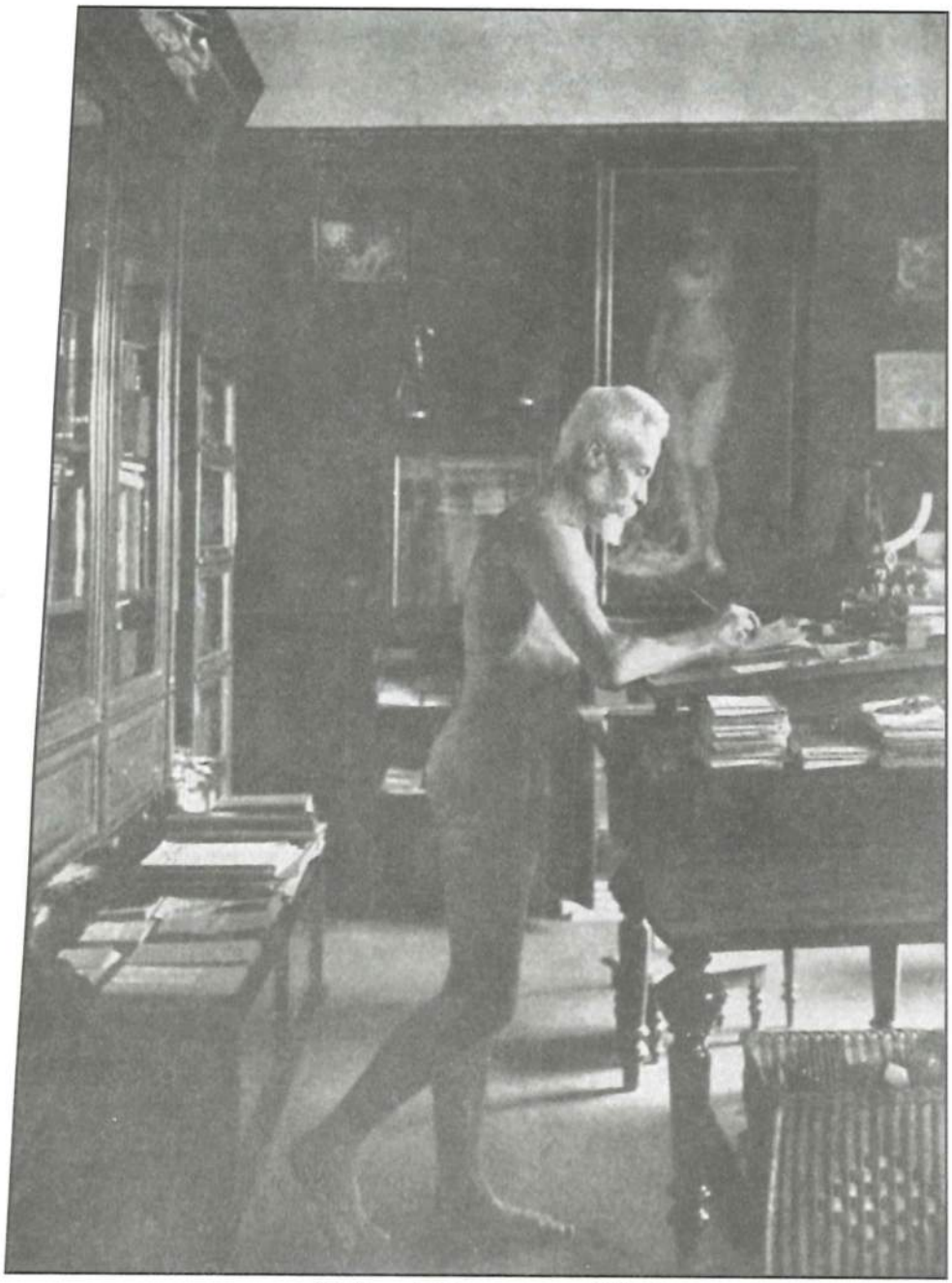
From Ehret again: *"In the course of time my colony (sanitarium) became the most interesting thing there. So many visitors came that I had to lock my house door. Now I am 2 years away and still every other day someone comes to visit me. I finally wrote on the door that one could speak to me only after having announced himself by mail."*

Hermann Hesse was excited when he saw four longhaired men with sandals walk through his village on their way to Ascona. He followed them, settled in, and then took a nature cure for his alcoholism. The year was 1907.

The people at Monte Verita refused eggs, milk, meat, salt and alcohol. Nature cure was a powerful idea in the German mind, and was a widespread and profound rebellion against science and professionalism.

On August 20, 1903, a newspaper in San Francisco, California published a large article about Ascona/Monte Verita, describing the people and their philosophies. This was certainly one of the first times that detailed news of the European counterculture had reached the California coast.

Although Ascona died out after 1920, the spirit of it was reborn in California at Big Sur in the 1960's, with Esalen Institute becoming a "Monte Verita" on the Pacific.



Richard Ungewitter. 1904

Richard Ungewitter

In 1904 German author Richard Ungewitter wrote a book, *Die Nacktheit* (Nakedness), wherein he advocated nudism, abstention from meat, tobacco and alcohol. He had to publish it himself, but it quickly became a bestseller.

The general public reaction was mixed, some felt the book should be banned, but the majority were in support of him.

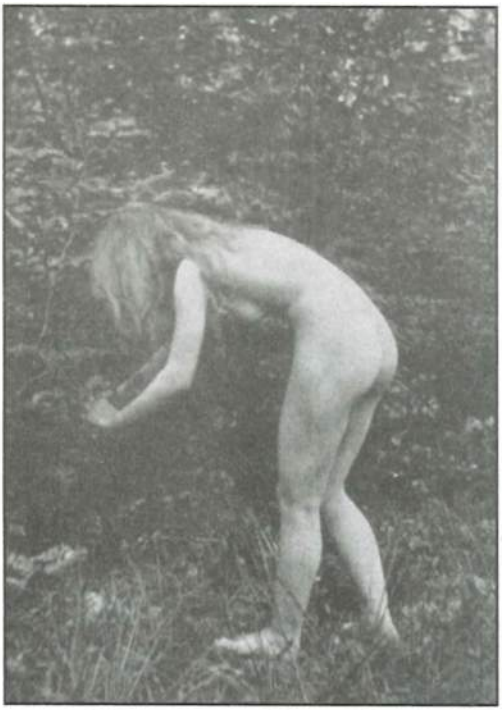
The vegetarian aspect focused on the purity of the body and soul, with adherence to a regular program of fitness.

A contemporary of Ungewitter's, Dr. Heinrich Pudor, also believed in nudism. He placed special emphasis on nudity in gymnastics and sport, especially in connection with coeducation.

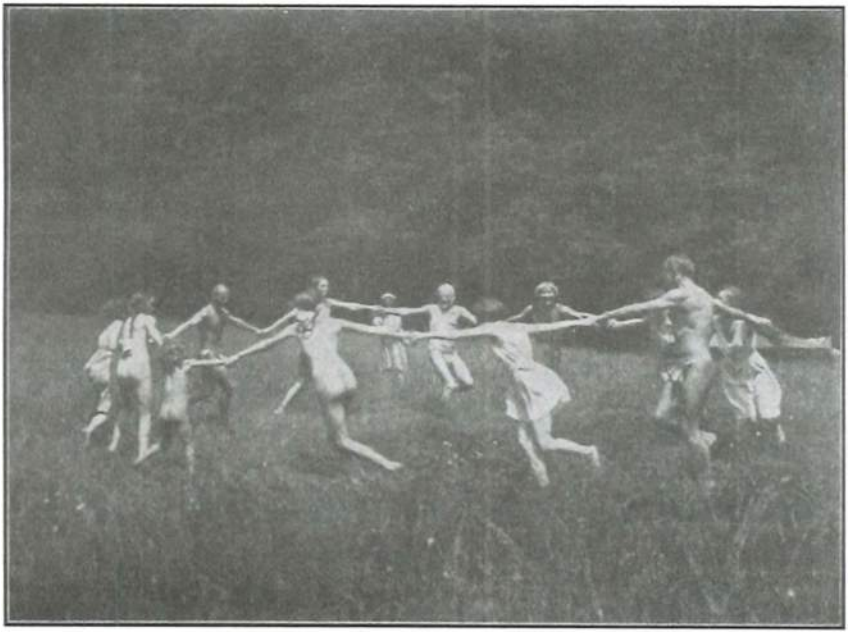
Dr. Pudor felt that nudity was an aristocratic trait, and that slavery to clothing was a plebeian characteristic, claiming that all nations which disregard the rights of their people to practice nudity, quickly become decadent. Dr. Pudor organized a nudist group called *Nackt kultur* and wrote a book with the same title.

In 1907 Ungewitter was living in Stuttgart, and Gusto Graser came in contact with his group. In 1913 when Gusto was again at Stuttgart, he was highly praised in an article of Ungewitter's, *"Treubund fur Aufsteigendes Leben"* (Order of the Ascending Life).

The German naturalists were inclined toward vegetarianism and had a deep sense of respect for the environment.



Ungewitter archives. 1904



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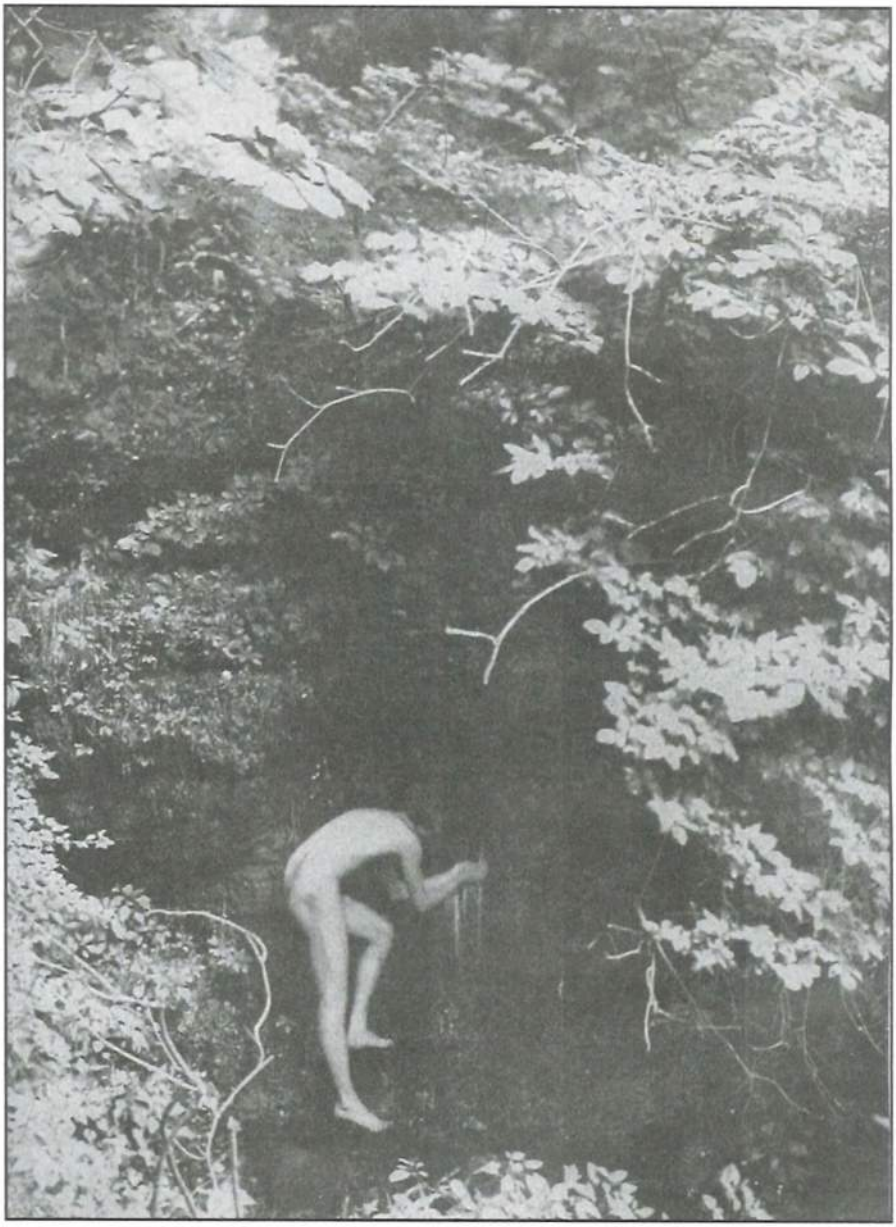

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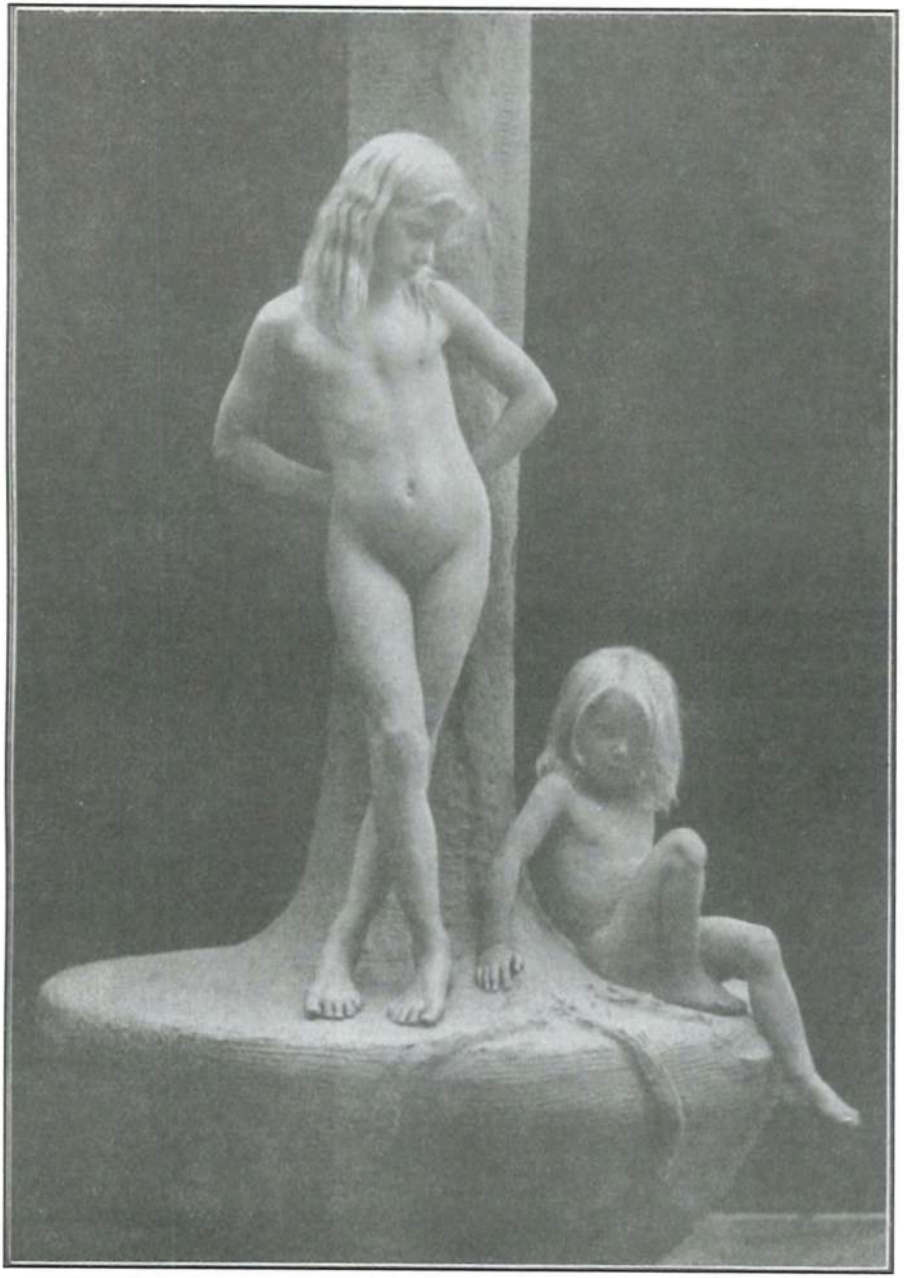

Ungewitter archives, 1904

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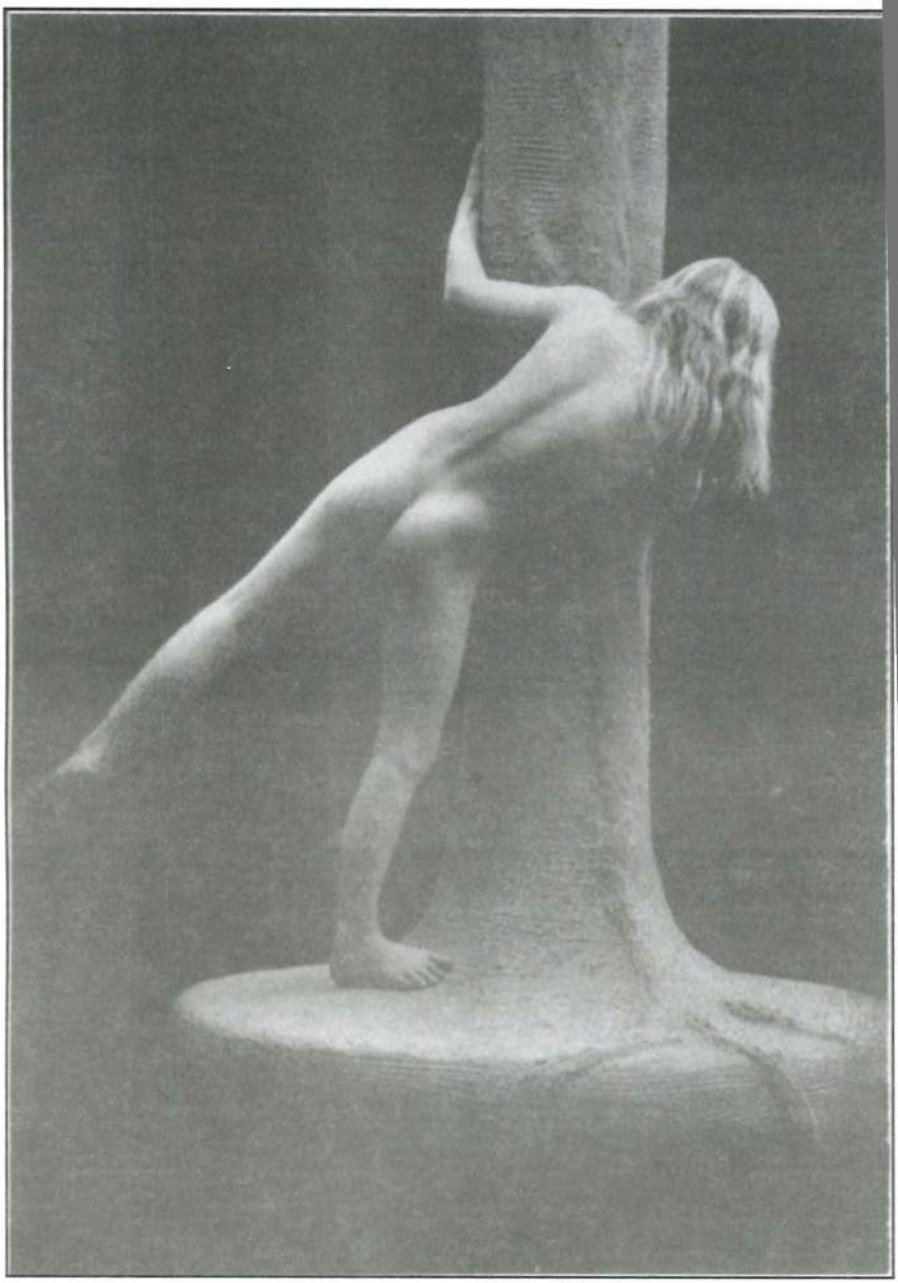


Ungewitter archives. 1904

Wandervogel (excerpts from this chapter taken largely from "Bohemia", by Richard Miller - 1977)

Founded in 1895 by Hermann Hoffmann, the *Wandervogel* (migrant birds/free spirits) started in Steglitz, a suburb of Berlin when Hoffmann, a 21 year-old college student, began to take some high school students on nature walks, and later on longer hikes. Hoffmann's assistant Karl Fischer, 19, also led many of these walks, and was so charismatic that he captured the confidence and admiration of almost everyone he met.

Near the end of the 19th century the German middle class had become superficial, coarse, complacent, gluttonous, materialistic, industrialized, technocratic and pathetic. They wanted submission and honor from their children, but exactly the opposite happened .... revolt.

Thus a huge youth movement that was both anti-bourgeois and Teutonic pagan in character, composed mostly of middle class German children, organized into autonomous cells called Bunde (bands), around leaders, and took their structure from the leader principle.

As one sociologist put it: *"They thought that parental religion was largely sham, politics boastful and trivial, economics unscrupulous and deceitful, education stereotyped and lifeless, art trashy and sentimental, literature spurious and commercialized ... family life repressive and insincere, and the relation of the sexes, in marriage or out, shot through with hypocrisy."*

Wandervogel members aged mainly between 14-18 years and they eventually spread to all parts of Germany, so that by 1911, the movement counted 19 regional units, 412 posts in 350 cities, and about 45,000 members, 50,000 by 1914.

They pooled their money, spoke hobo slang, peasant patios and medieval vulgate. They were loud, rude, sometimes ragged and dirty and torn by briars. They carried packs, wore woolen capes, shorts, dark shirts, Tyrolean hats with heavy boots and bright neck scarves. Part hobo and part medieval they were very offensive to their elders.

They took long hikes in the country where they sang their own versions of Goliardic songs, and camped under primitive conditions. Both sexes swam nude together in lakes and rivers. In their hometowns they established "nests" and "anti-homes", sometimes in ruined castles where they met to plan trips and play mandolins and guitars.

Their short weekend trips soon became 3 to 4 week long journeys of hundreds of miles. In 1898 a month long excursion into the Bohemian mountains served as a climax and testament of solidarity. These expeditions led to the establishment of permanent camps in the wild; camps open to all, where, on occasions, many groups would meet around the equinox fire of the ancient Germans. As a sacramental consecration of eternal friendship, it became customary for two youths to jump through the flames together. With no thought of pay, the bands worked at improving their campsites and building cabins for which they made the furniture – an expression of their deification of the crafts – in all, forming a complex of precedents underlying the youth-hostel movement, which began in 1907 when Richard Schirmann opened the first hostel in Altena, Germany.

Mostly the *Wandervogel* sought communion with nature, with the ancient folkspirit as embodied in the traditional peasant culture, and with one another. They developed a harmonious mystic resonance with their environment.

Imagine a band of suntanned youths, muddy and ragged, in shorts, tramping through the greenwood singing an old bandit song. As the sun sets the scene darkens; the leader gives the signal to halt. Soon all are seated in the dark around a giant warm bonfire, close together preparing food, playing guitars and singing.

Many of the *Wandervogel* later became *lebensreform* and *naturmensch*, an expression of their love for nature and a simple natural diet.

NACHRICHTEN-BLATT

des

„WANDERVOGEL“

Eingetragener Verein zu Steglitz bei Berlin

Jahrg. VIII. Februar 1911. No. 1.

Erscheint sechsmal im Jahre. Auflage: 1200 Stück.

Wandervogel

West-Berlin

Bl. 3. Ostern 1912

Der Wandervogel

Gerhard Ille/Günter Köhler

Es begann in Steglitz ...

Gerhard Ille Günter Köhler

Dr. Walter Vetma.
Flensburg
WANDERVOGEL
ILLUSTRIERTE MONATSSCHRIFT
Herausgegeben unter Mitwirkung namhafter Schriftsteller von FRITZ A. MEYEN und KARL FISCHER

Der „Wandervogel" ist durch die Postämter, Buchhandlungen und den Verlag für 75 Pfennige halbjährlich zu beziehen

Schriftleitung: Steglitz, Schützenstr. 34.

Zentral-Organ zur Förderung des Jugendwanderns.

Amtliche Mitteilungen für den »Alt-Wandervogel« (Bund für Jugendwanderungen)
Beirat: Schriftsteller Wolfgang Kirchbach.

Der Nachdruck unserer Artikel ist, wenn nicht ausdrücklich verboten, nur mit Quellenangabe »Wandervogel« gestattet.

No. 12 (24). **Dezember 1905.** **2. Jahrgang.**

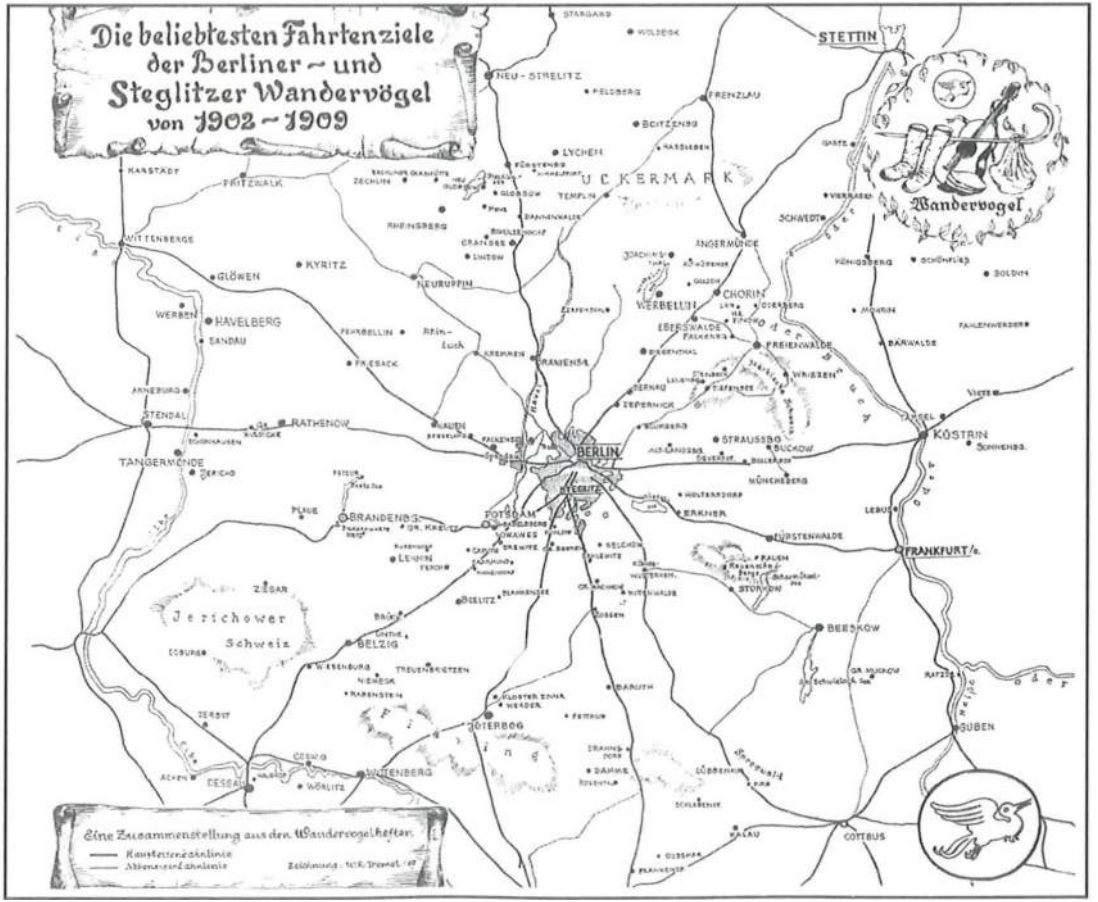
INHALT: Wandervogel-Ausstellung (Karl Fischer). — Bilder von der Thüringer Pfingstfahrt (Hermann Bohner) — Meran-München (Walter Schmidkunz) — Vermischtes, Einladung, Weihnachtsgeschenke. — Amtlicher Teil: Bekanntmachungen. Aus der Bewegung. — Tagebuch. — Briefkasten. — Anzeigen.

Wandervogel-Ausstellung.

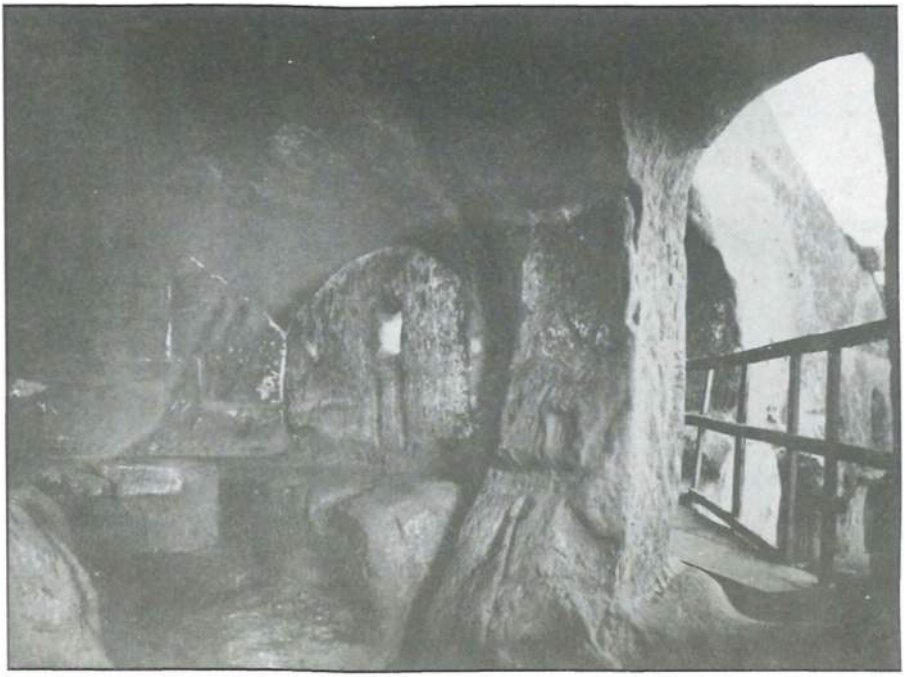
Von Karl Fischer.

Vignette aus unserem Preisausschreiben. Einsender: Wolfgang Meyen.

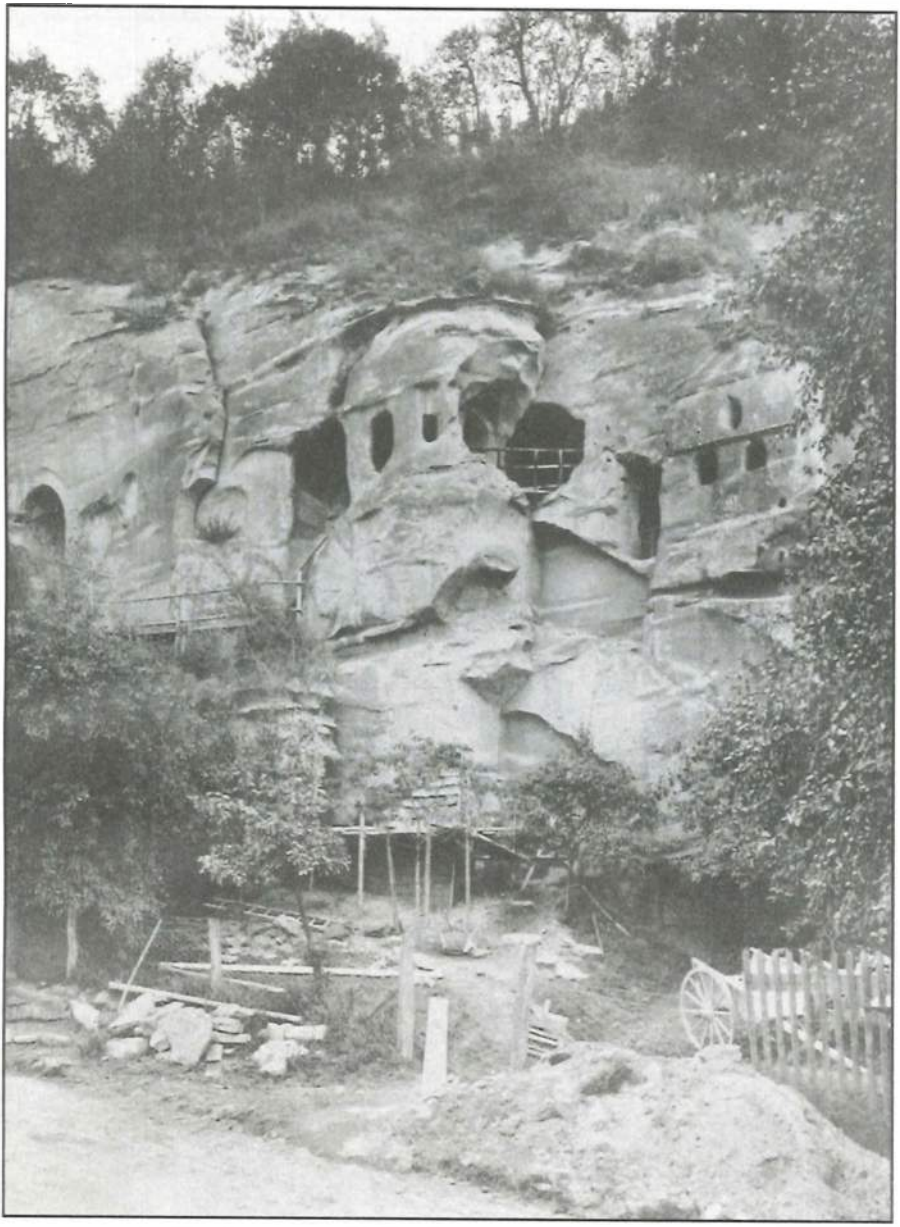
Das war ein grosser Tag für den Alt-Wandervogel, der Sonntag, der 19. November! Nachmittags 2 Uhr Ausstellung und Abends 6 Uhr Lichtbildervortrag, so hiess das Programm auf den Sonntagszetteln, — als ob das gar nichts wäre. Es war aber im Ganzen die erste derartige und so gelungene Veranstaltung, die in der Wandervogelhistorie zu verzeichnen ist. Gewiss, Lichtbildervorträge, und zwar recht schöne — wer dächte nicht an Breuers herrliche Leistungen? — haben wir schon öfter gehabt; na, und eine Ausstellung hatten wir ja früher auch schon einmal; es waren auch hübsche Sachen dabei gewesen, aber die Bezeichnung Ausstellung war damals doch ein bischen — sagen wir preislich gewesen für die paar Bildchen, die so ganz nebenbei gelegentlich einer Sonnenwendfeier in einem Nebenraume des Festlokals zur Schau standen und lagen. Diesmal war das ein ganz ander Ding. Wohl über 200 Zeichnungen, Aquarelle und Photographien und sogar 2 Skulpturen waren da zu bewundern.


Die beliebtesten Fahrtenziele
der Berliner – und
Steglitzer Wandervögel
von 1902 – 1909
Wandervogel
STETTIN
NEU-STRELITZ
PRENZLAU
PRITZWALK
LYCHEN
UCKERMARK
ANGERMÜNDE
SCHWEDT
KYRITZ
NEURUPPIN
GLÖWEN
WERBELLIN
CHORIN
WERBEN
HAVELBERG
EBERSWALDE
FREIENWALDE
BARNIM
STENDAL
RATHENOW
BERLIN
STRAUSSBG.
KÖSTRIN
TANGERMÜNDE
BRANDENBG.
POTSDAM
FÜRSTENWALDE
FRANKFURT/O.
Jerichower
Schweiz
BELZIG
BEESKOW
SUBEN
JÜTERBOG
WITTENBERG
COTTBUS
Eine Zusammenstellung aus den Wandervogelheften.

WANDERVOGEL, Ausschuß für Schülerwanderungen 1901 – Juni 1904
STEGLITZER WANDERVOGEL 21.6.1904 bis Ende 1912
ALT-WANDERVOGEL 1904 – 1912
WANDERVOGEL DEUTSCHER BUND Januar 1907 bis 1912
JUNG-WANDERVOGEL Ende 1910 bis Nov. 1912
KÖNIGSBERG
DANZIG
LEMBERG
HAMBURG
BERLIN
LEIPZIG
BRESLAU
GÖRLITZ
PRAG
WIEN
MÜNCHEN
NÜRNBERG
FRANKFURT
ESSEN
BRÜSSEL
PARIS
LONDON
STRASBURG
BASEL
BERN

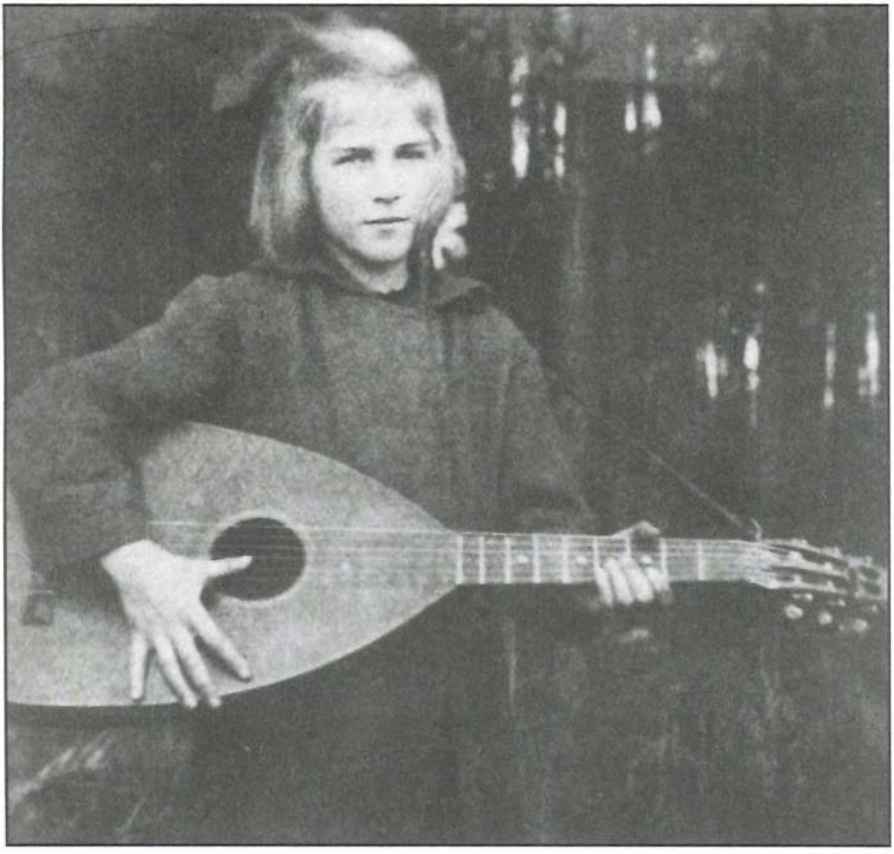


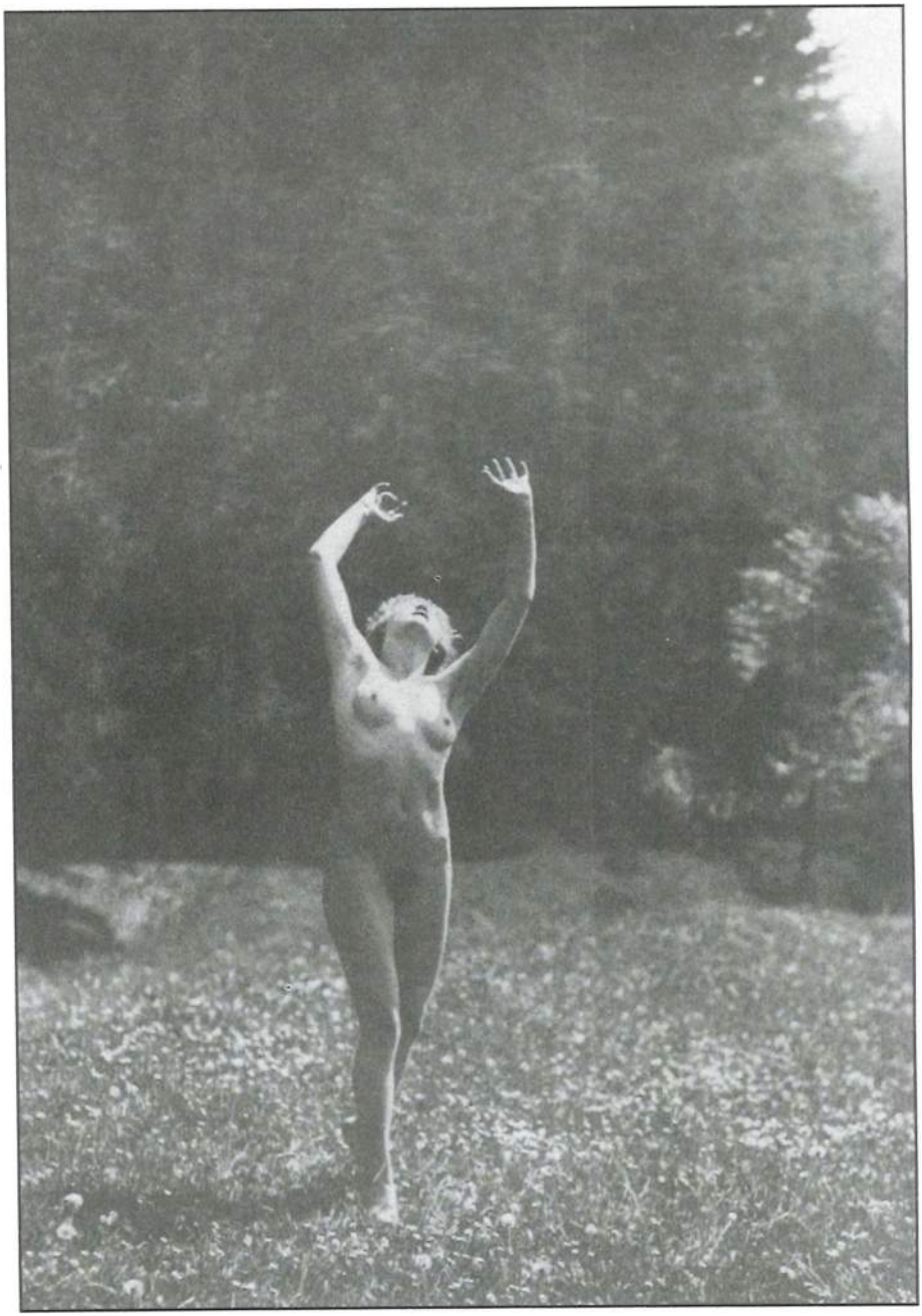
Interior of felsenheim (cave home) with benches. pilaster and window. These caves were used for habitation and sometimes ceremonies. from pre-historic times...until the 20th century. Lake Constance. South Germany. 1910.



Ancient cave homes at Lake Constance. South Germany. 1910

Pilzfahrt Berliner Wandervogel-Madchen mit Julius Gross, 1917
(mushroom gathering)





Wandervogel Nordthuringgau auf Burg Arnstein (Magdeburg). 1919

Burg Ludwigstein (Werra). Vor 1920

1919

1920

Ausdruckstanz. Um 1921

Um 1920

1926

1922

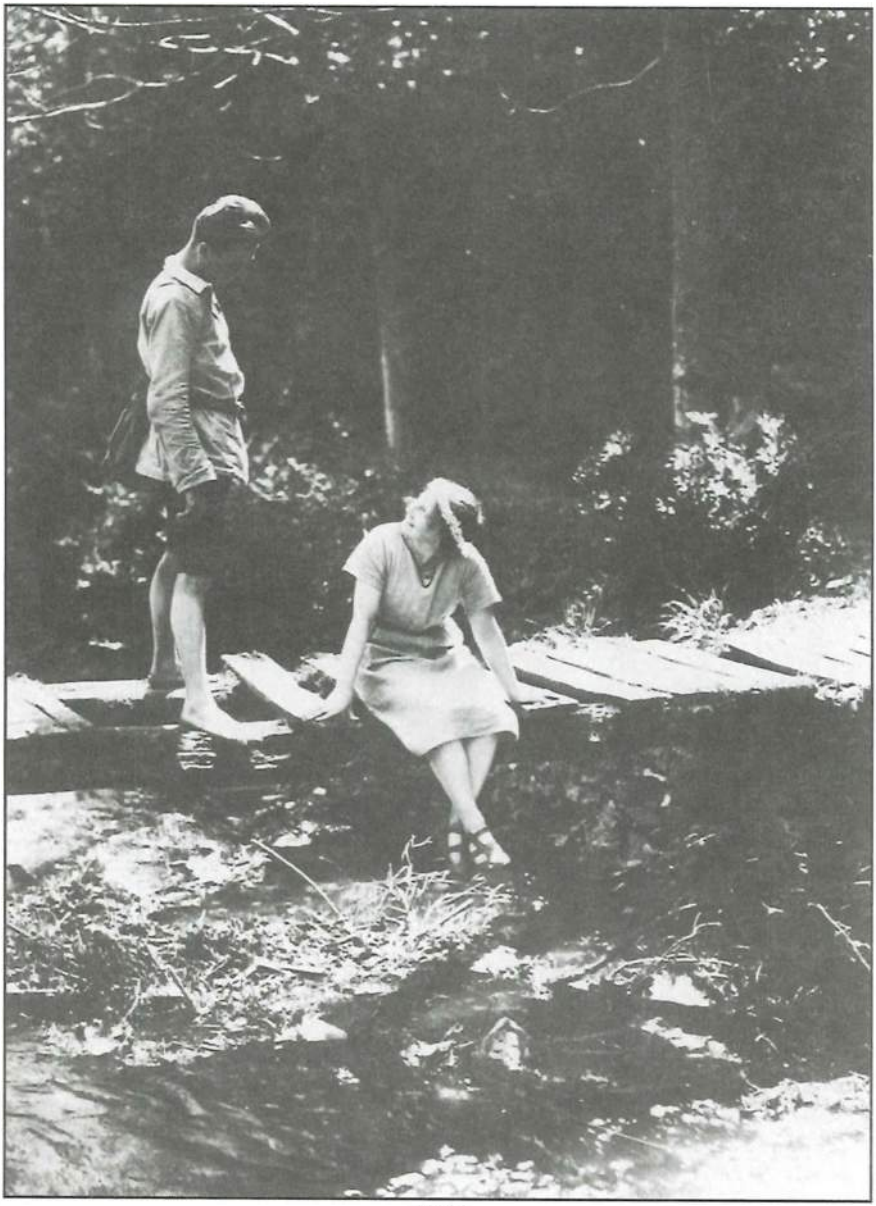
Burg Ludwigstein. Freiwillige Helfer beim Wiederaufbau. 1921

1921

Burg Ludwigstein, Menschenkette zum Transport von Baumaterial. 1923

Internationaler Vegetarierkongress in Eden (Oranienburg). 1932

Am Hohen Meissner (Hessen). 1923

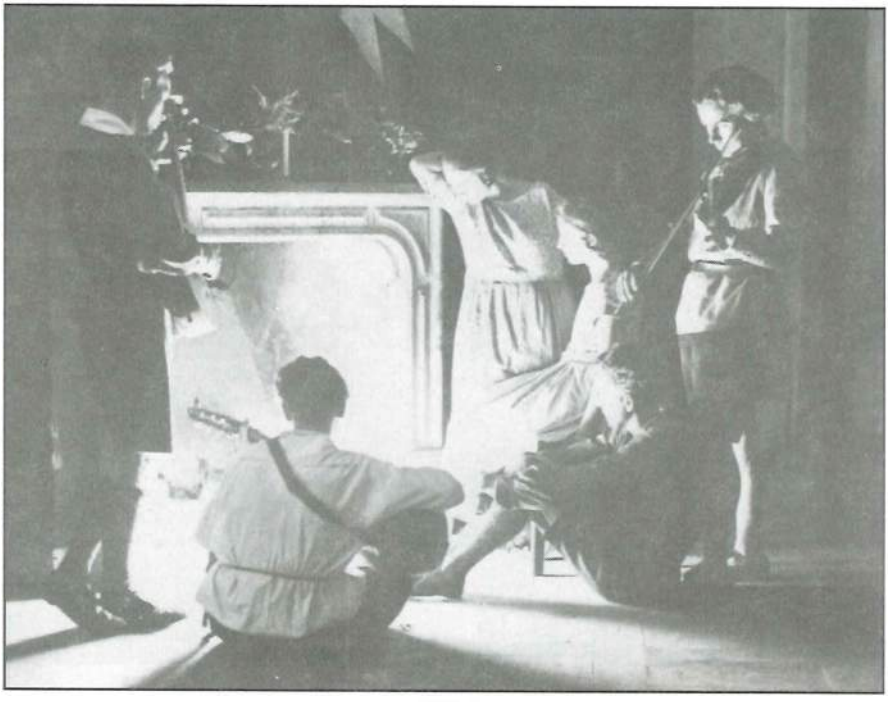


1921

In der Burgruine Hanstein (Werra)

1921

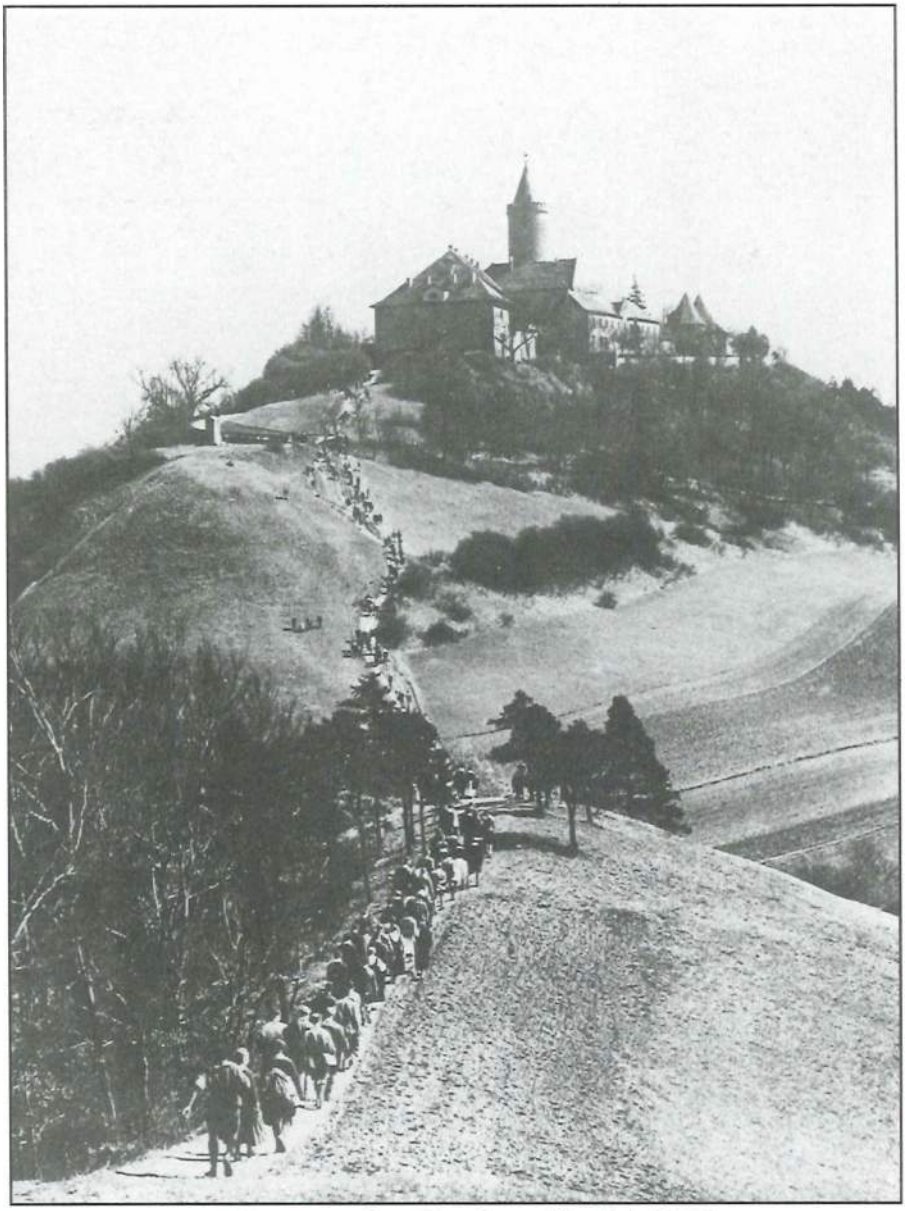
Um 1920



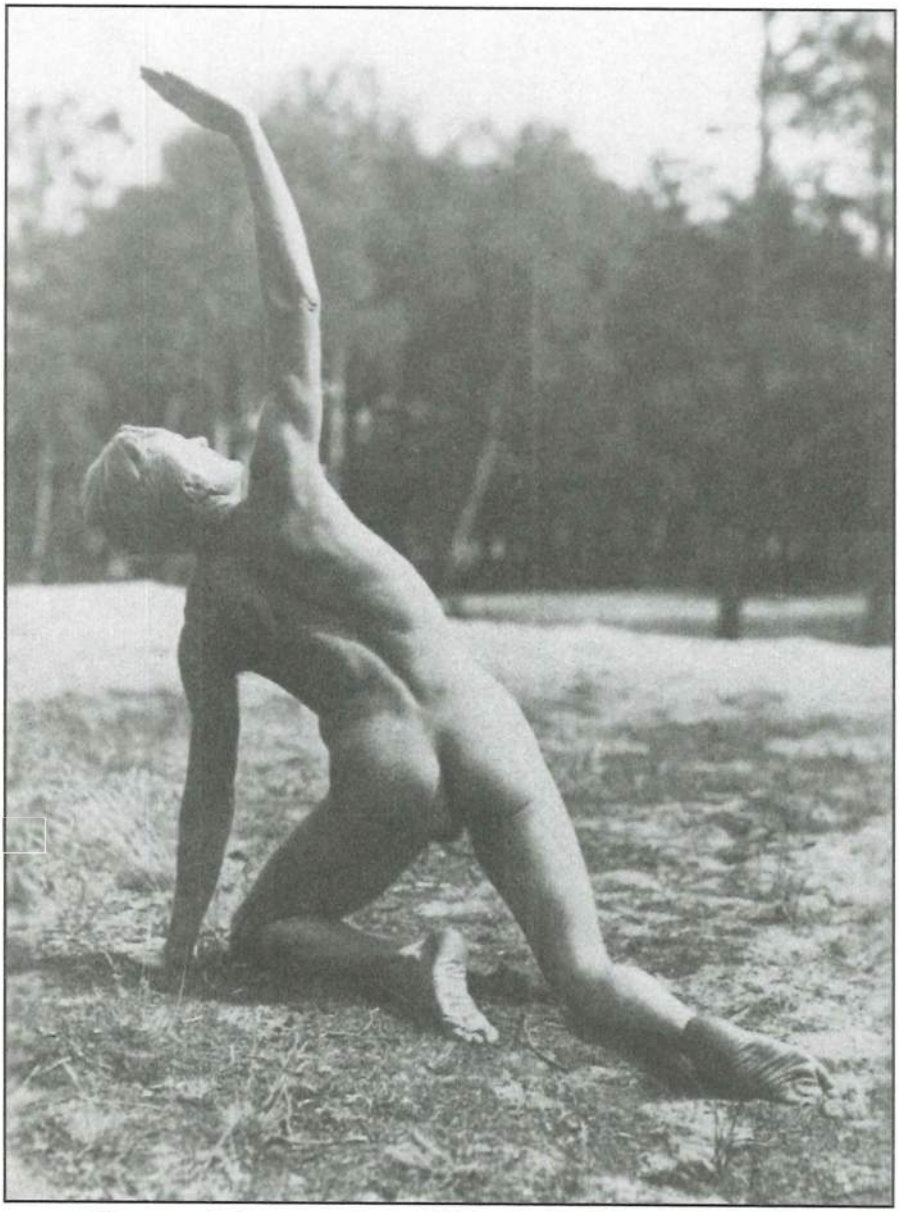
1924

Korperschulungswoche in Birkenheide, 1925

Vor 1920

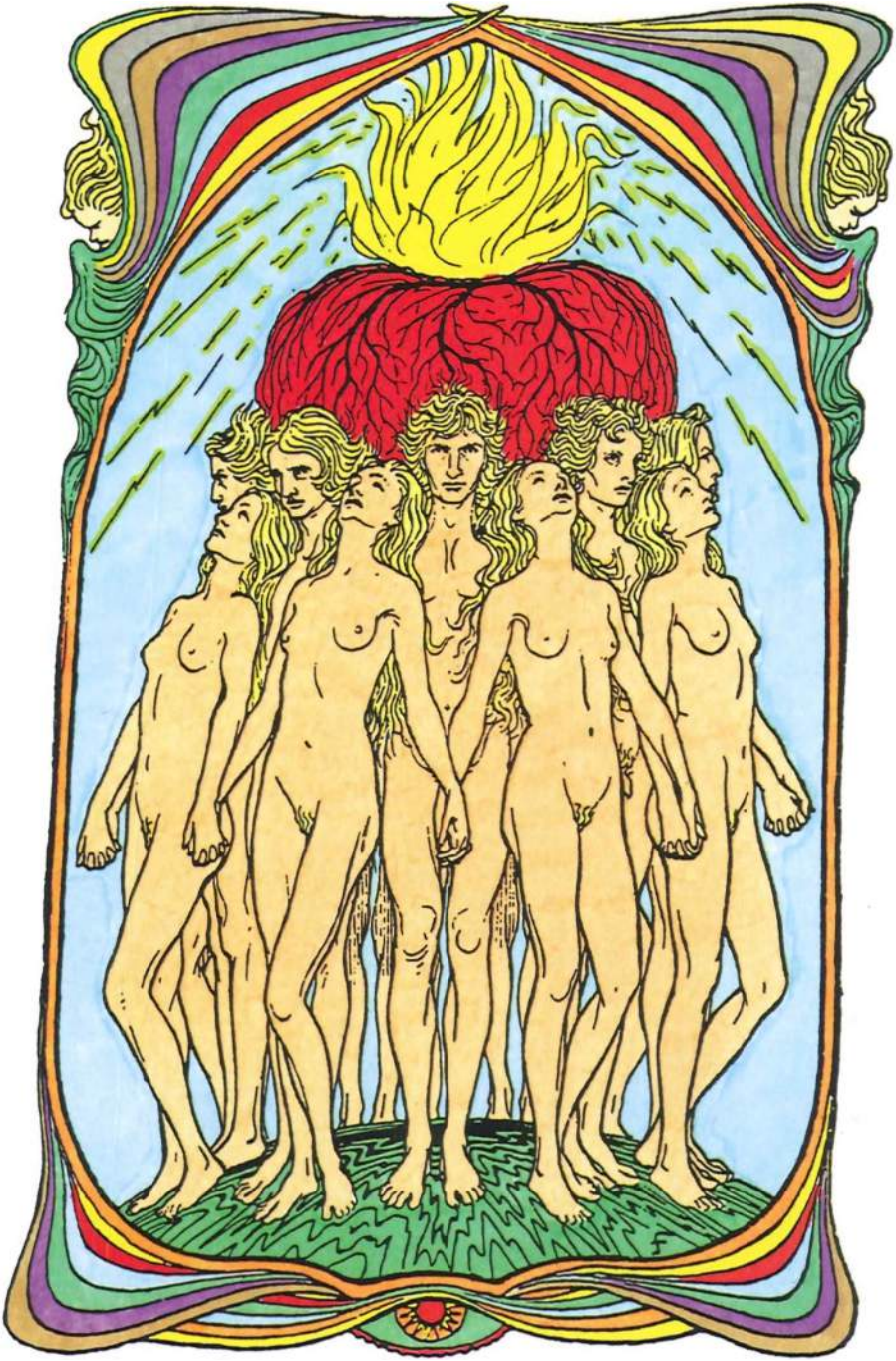


Aufstieg zur Leuchtenburg (Saale), 1925



Korperschulungswoche in Birkenheide (Motzensee), 1925

Rudolf von Laban at Ascona with his dancers. 1914

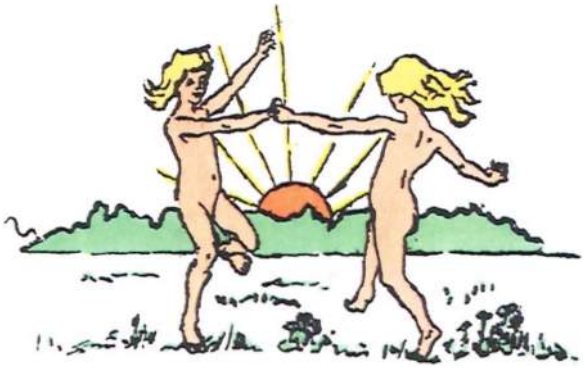


"Flaming Heart" by Fidus

Wandervogel-Berlin-Hansa

4. Flatterblatt 1915

Herbstmond



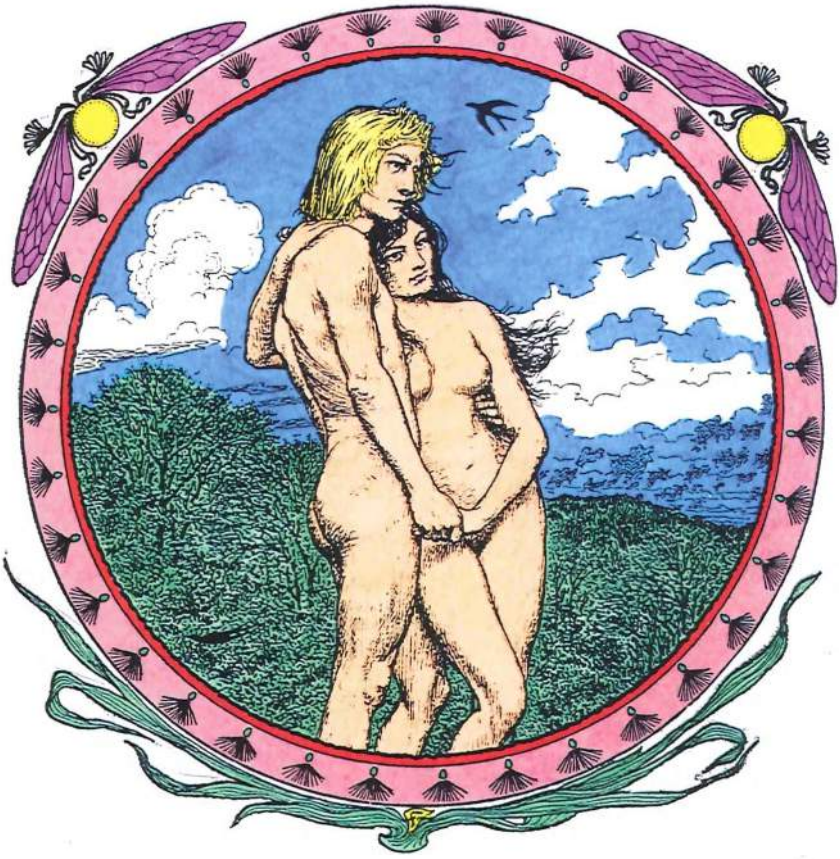
Der ist mein Freund nicht, der die Sonne nicht mag.
Die Sonne auch lieb haben, wer mein Freund sein will.
Die Sonne und das Meer
und den Wald überm Strand
und die Wiesen
und die Wolken, die darüber gehn....
in Stille und Sturm!

Wandervogel. 1915

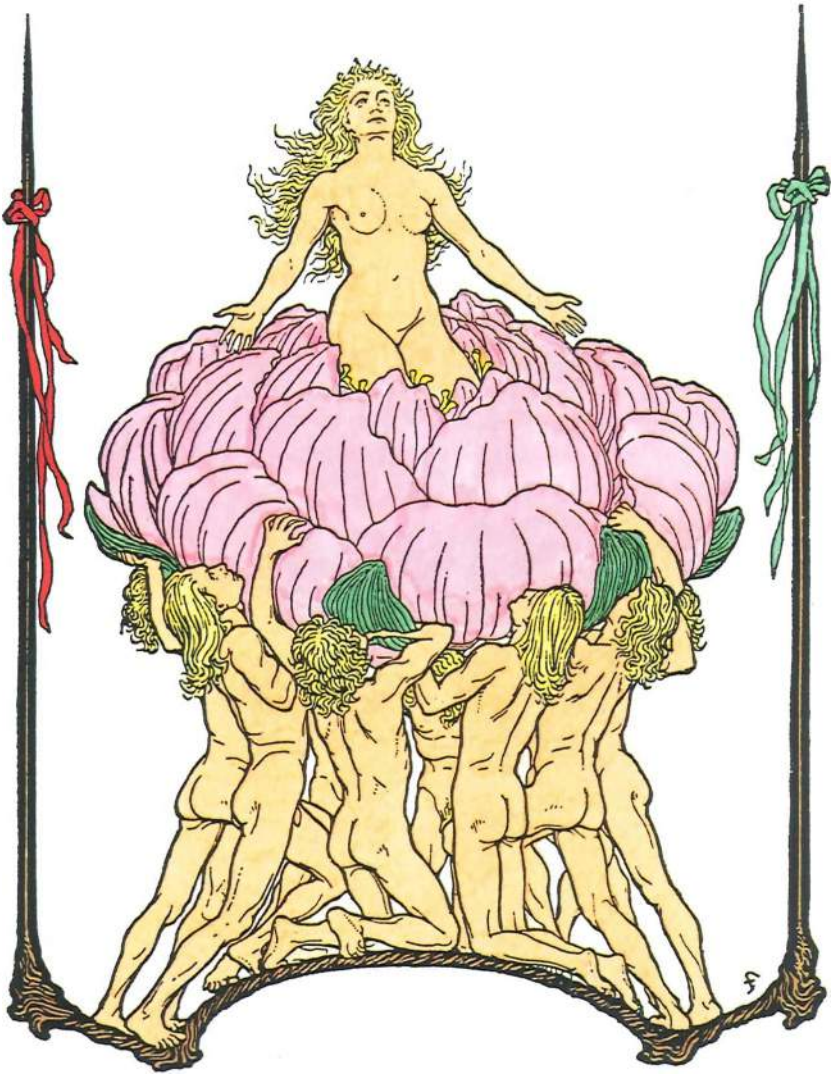
Die Gewerbe-Gesellschaft zu Lübeck überreicht
dieses Diplom ..... dem Lehrling .....
Als Anerkennung seiner vorzüglichen Leistung in der
Gesellenprüfung.
Lübeck d. 29. Februar 1913
Der Vorstand .....

"Diplomurkunde" by Fidus, 1913

"Prayer To The Sun" by Fidus. 1913



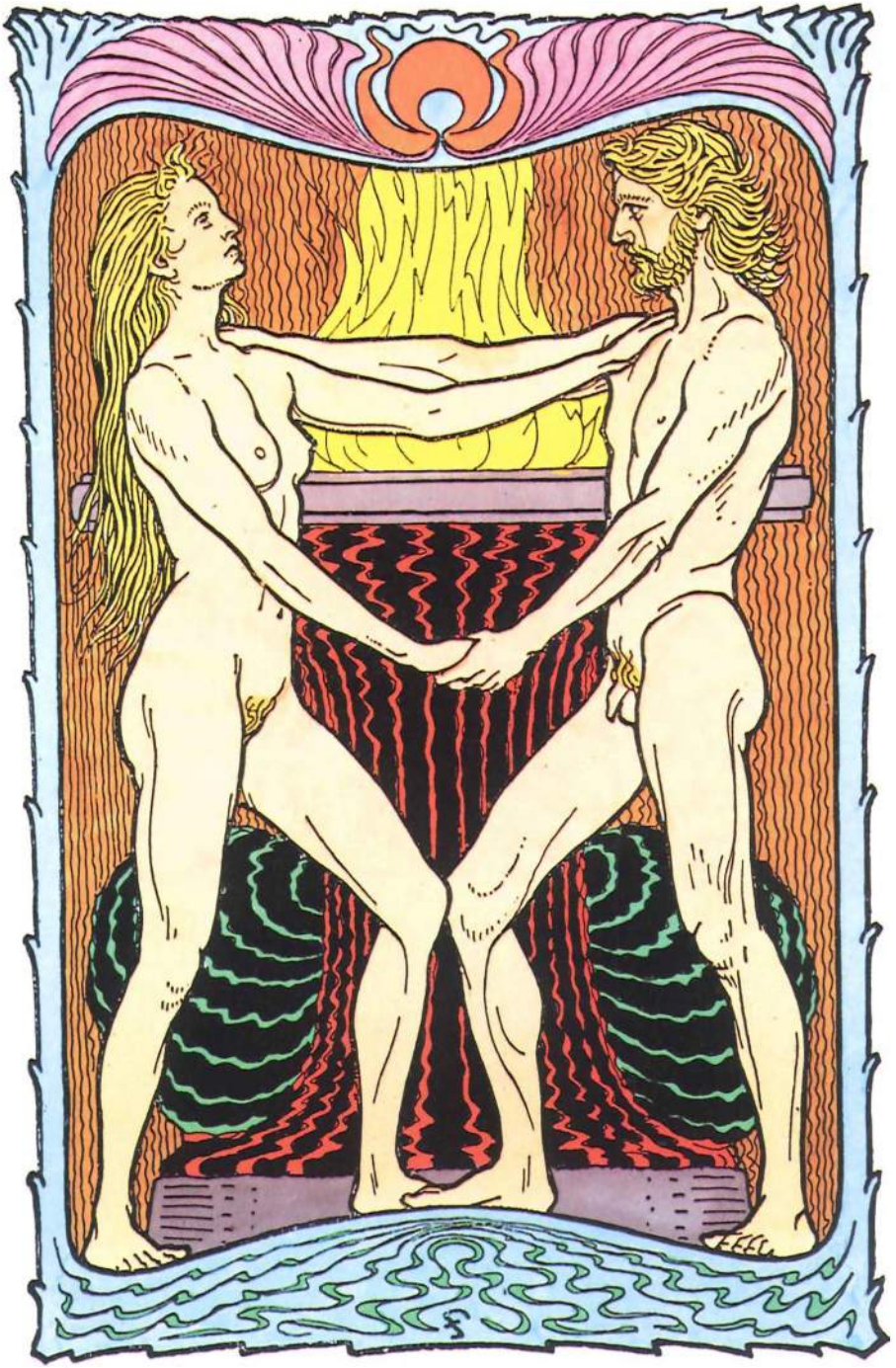
"Fruhlingsodem" by Fidus. 1893



"Culture" by Fidus

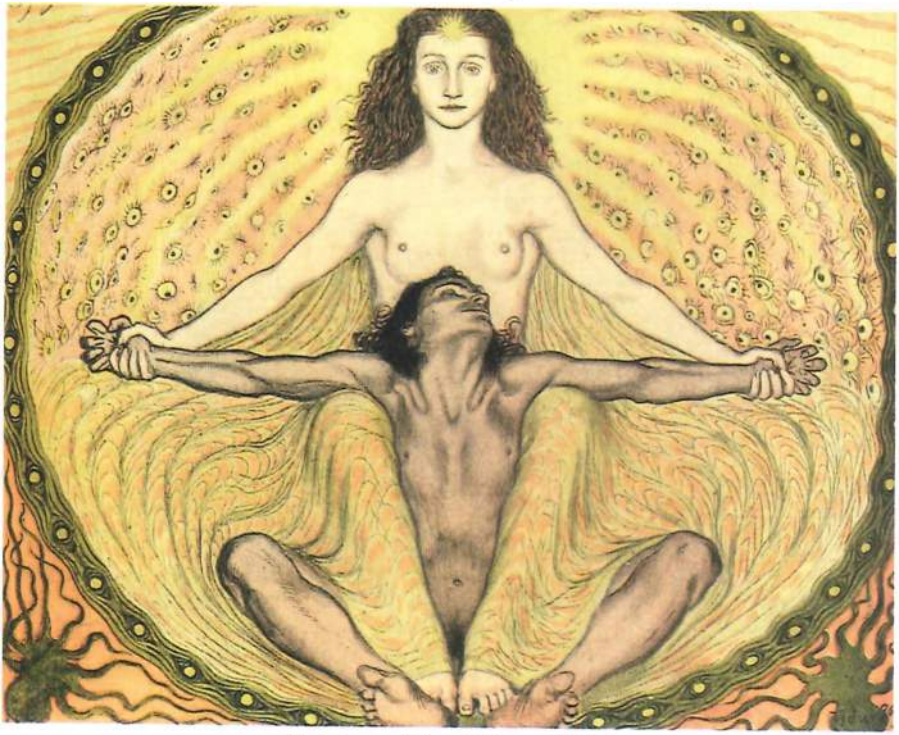
The cave that was home for Hermann Hesse and his teacher Gusto Graser during the summer of 1907. in the mountains near Ascona Switzerland. Sixty summers later Hesse's early novels rode in the backpacks of a whole generation.

The rocks and woods near Ascona-Arcegno. In "Siddhartha" Hesse gave a circumscription of his experiment as a hermit. his striving for holiness and his discipleship to a venerated master and friend. Even in "The Glass Bead Game" this remained his prevalent theme and for the rest of his life the woods and rocks of this region meant for him the secret home and aim of his soul. As he put it in 1917: "Here is my Holy Land. Here for a hundred times I went the silent path of introversion to my inner self. And go it now and never will it end".

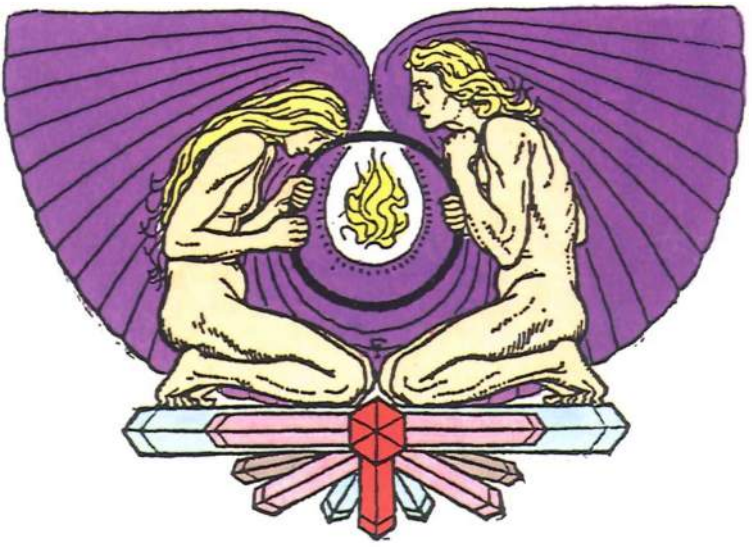


"Liebe" by Fidus. 1904

"Studienblatt" by Fidus

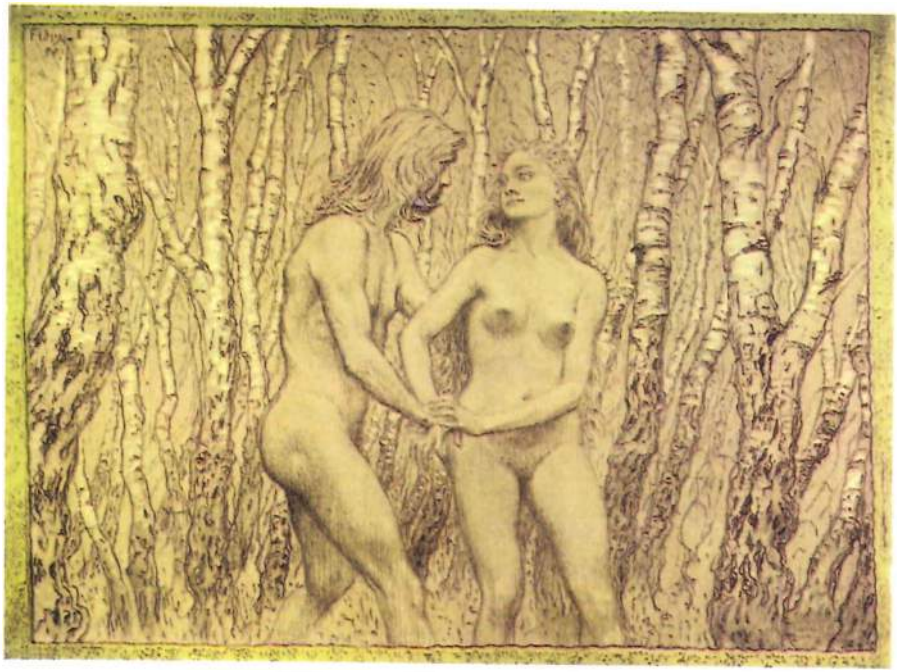


"Satana" by Fidus. 1896

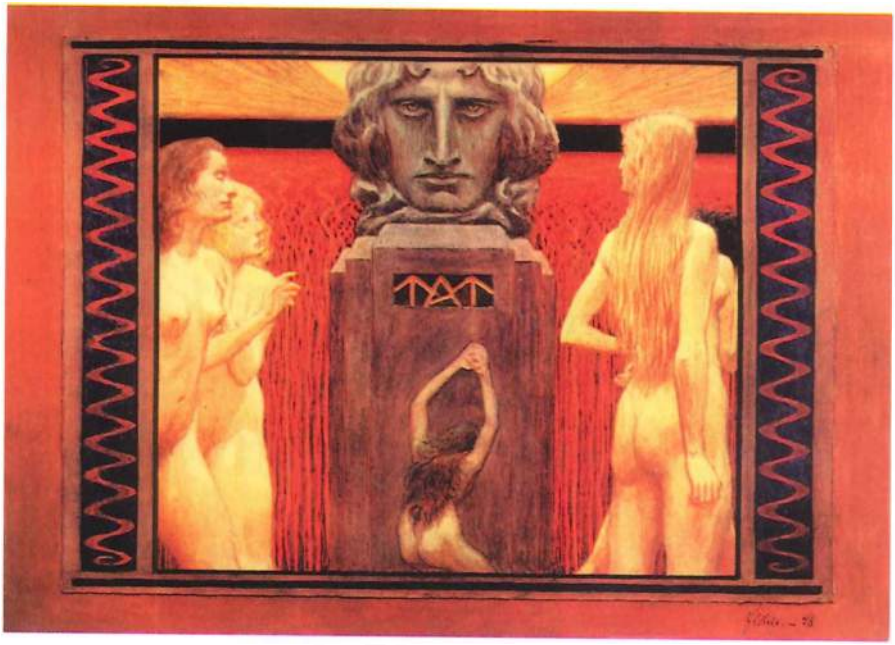


Fidus

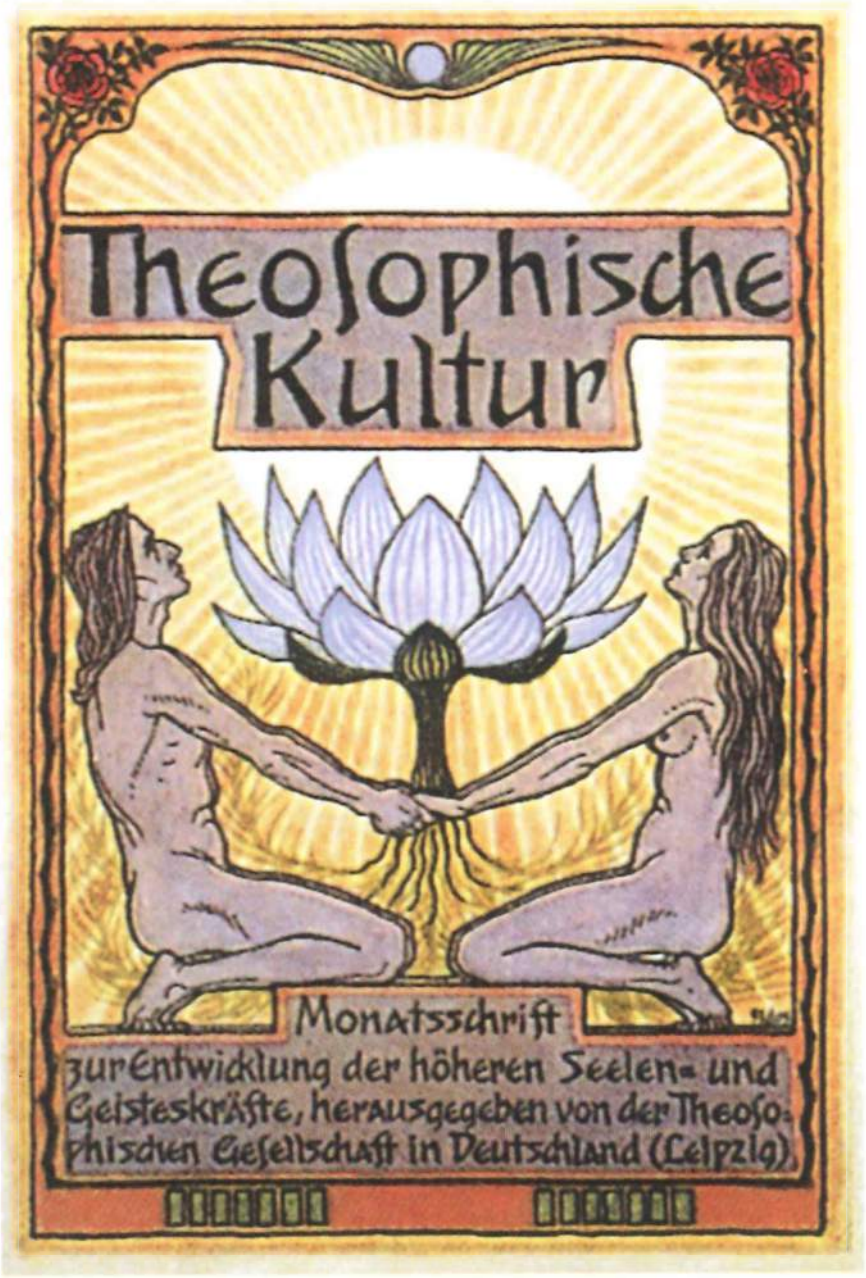
Fidus



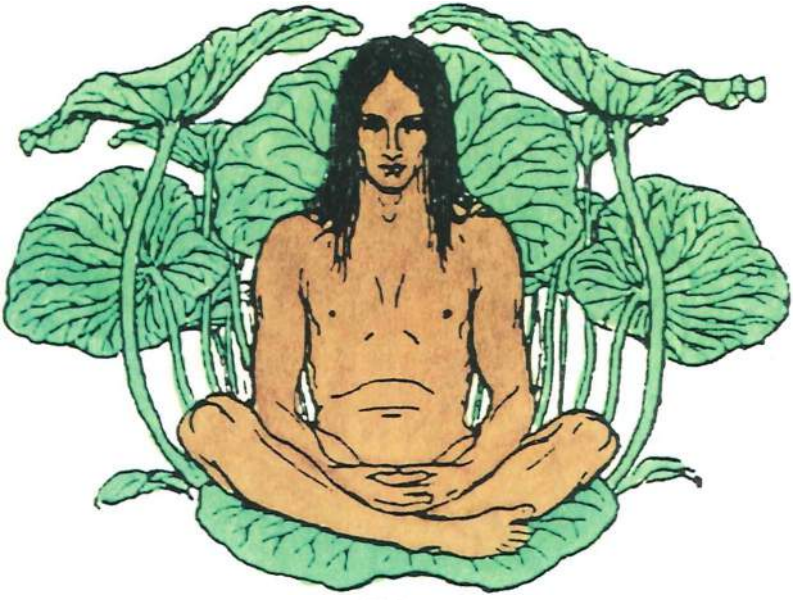
"Werbung" by Fidus. 1899



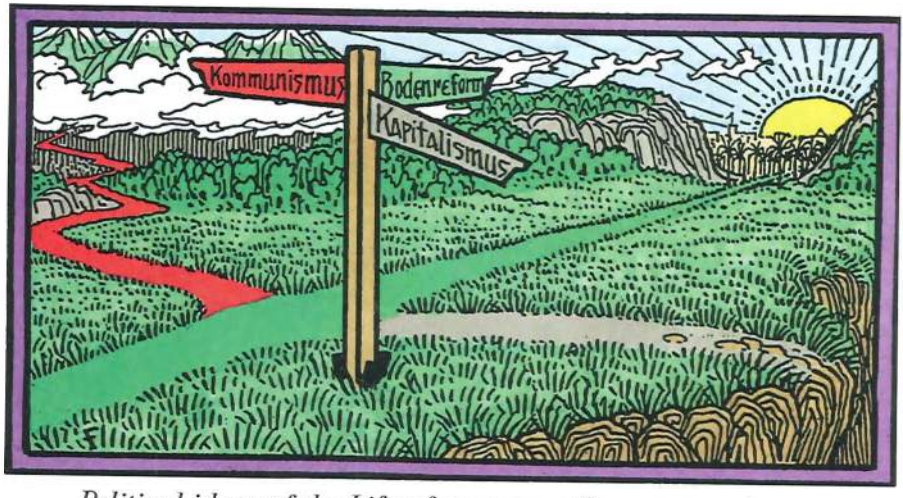
"TAT" by Fidus. 1898



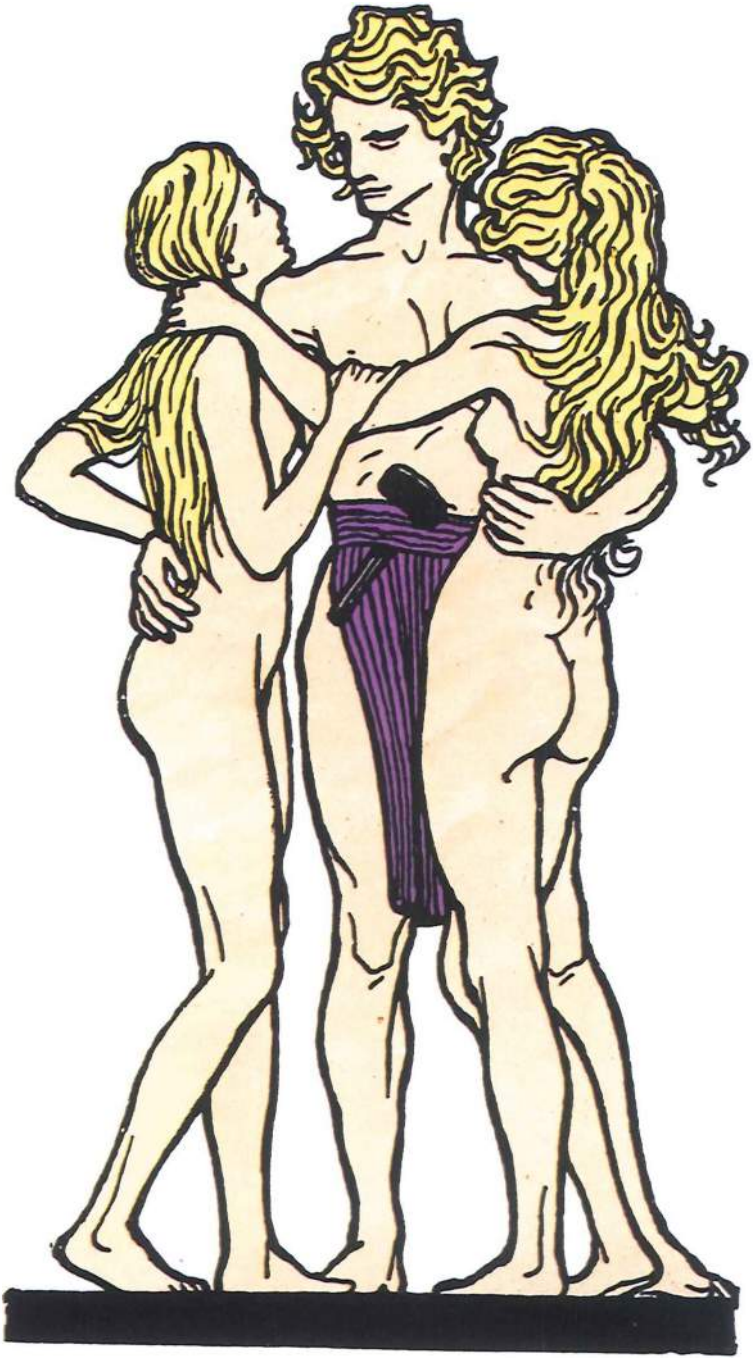
"Theosophische Kultur" by Fidus. 1909



Fidus



Political ideas of the Lifereformers: neither communism or capitalism, but land reform. By Fidus



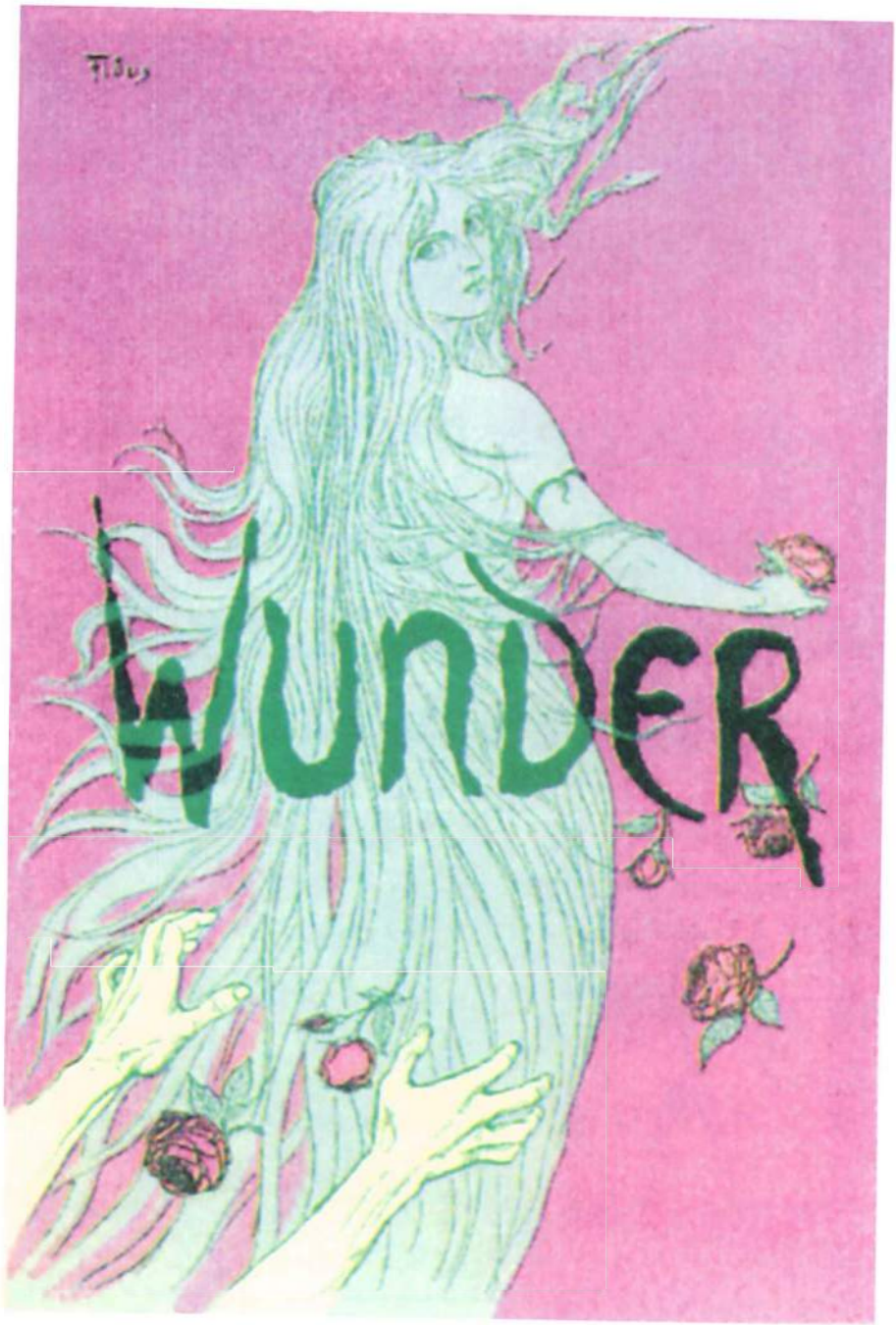
"Die Eigenen" by Fidus. 1904

"Traum" by Fidus. 1904

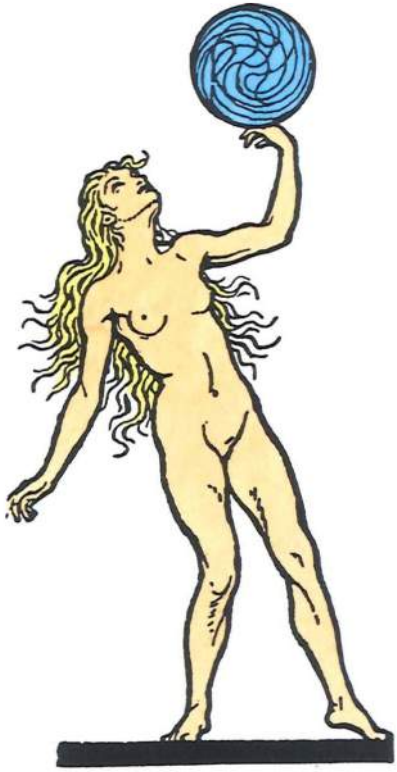
"Herbstliche Last" by Fidus. 1913

'Tempeltanz der Seele. Blatter"
by Fidus. 1894

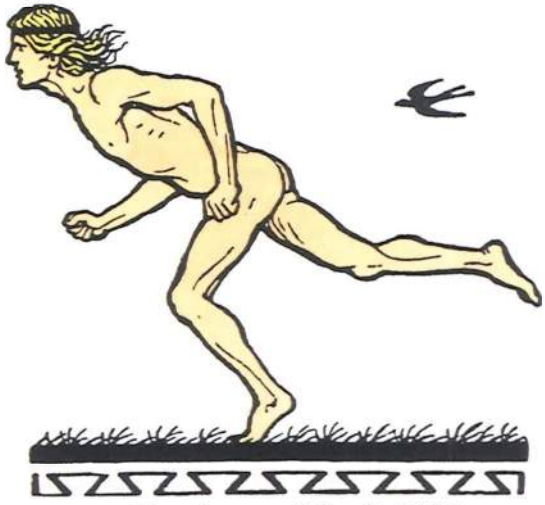
Fidus



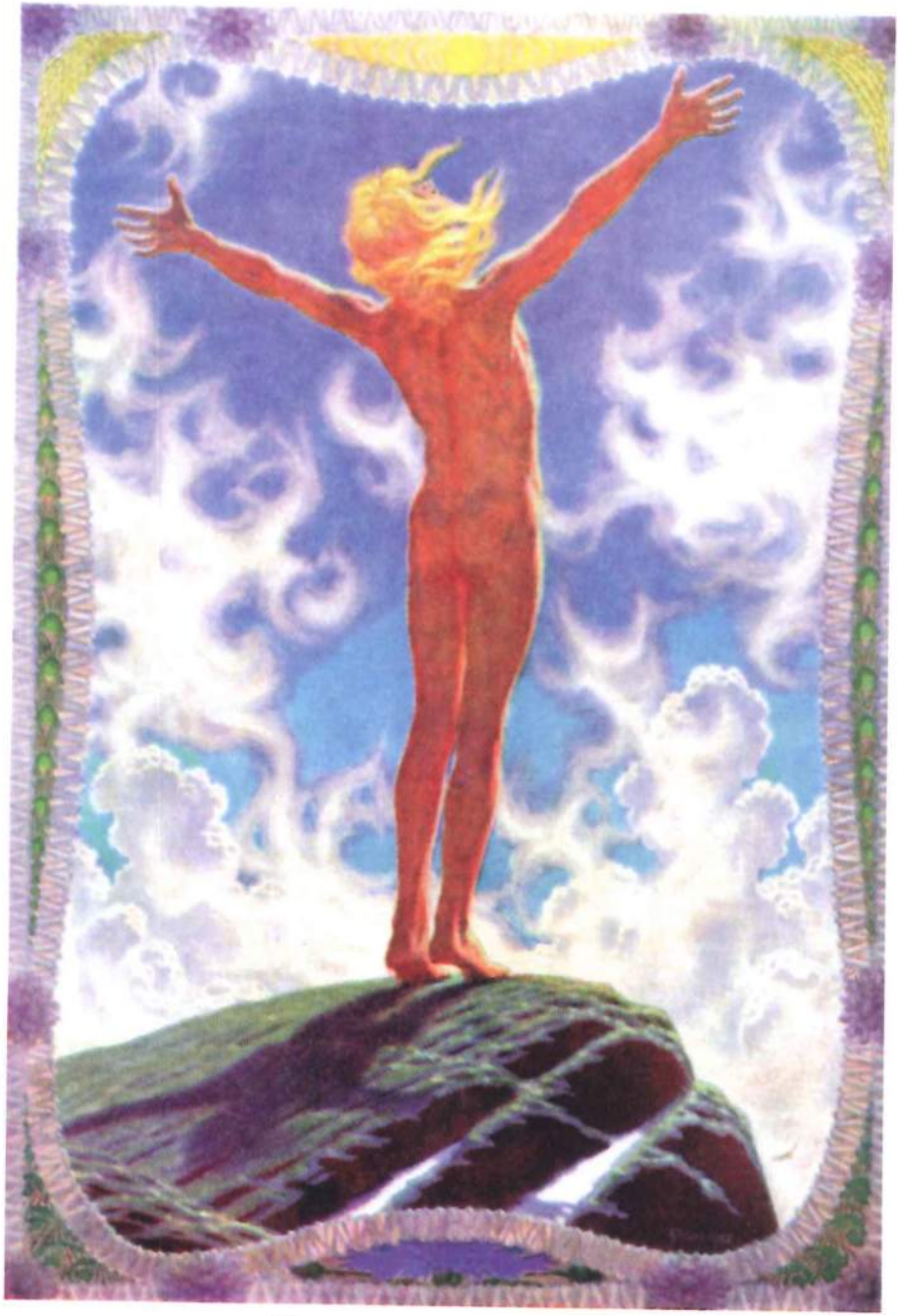
"Wunder" by Fidus. 1896



"Ballfpielerin von Fidus", 1904

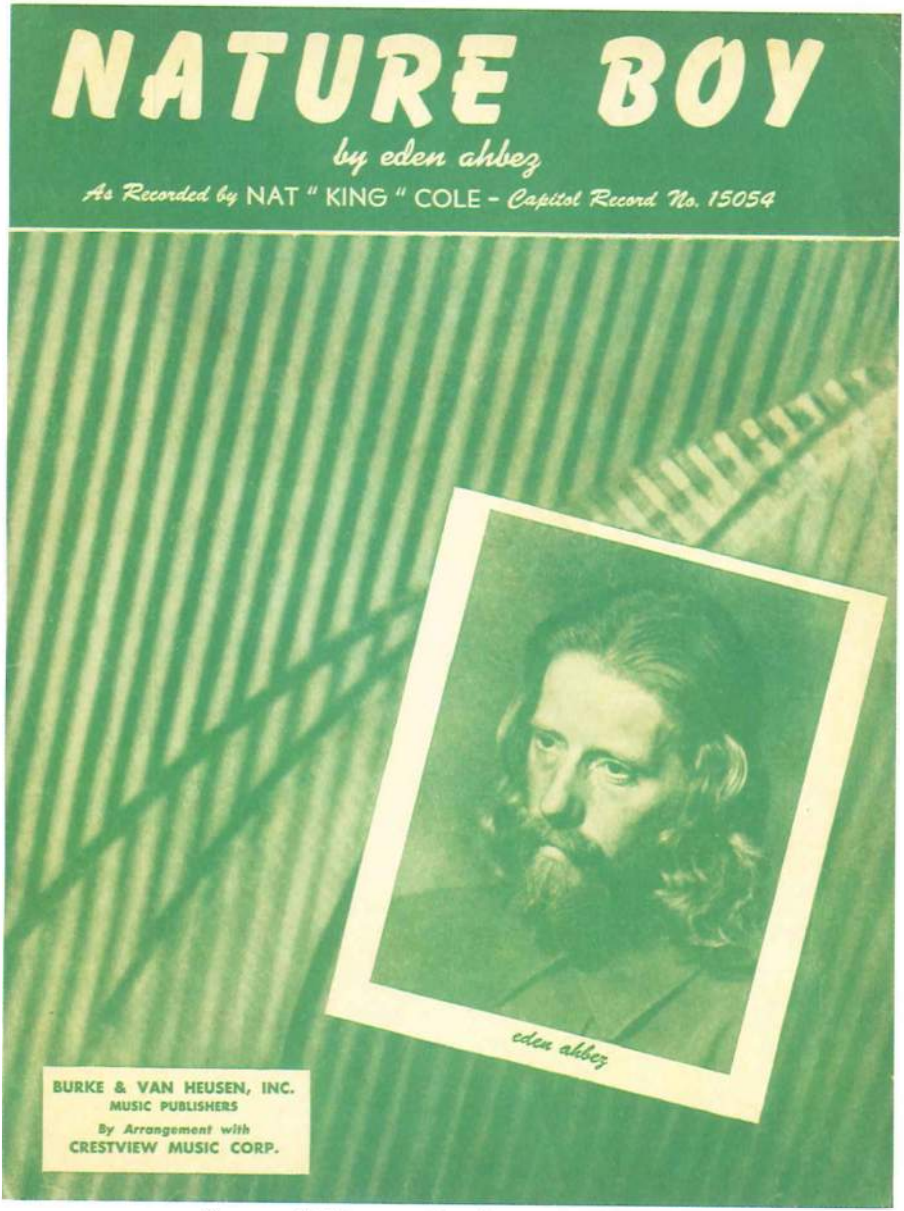


"Laufer von Fidus", 1904



"Lichtgebet" by Fidus, 1913

"Wandervogels Abschied" by Fidus


NATURE BOY
by eden ahbez
As Recorded by NAT " KING " COLE - Capitol Record No. 15054
eden ahbez
BURKE & VAN HEUSEN, INC.
MUSIC PUBLISHERS
By Arrangement with
CRESTVIEW MUSIC CORP.

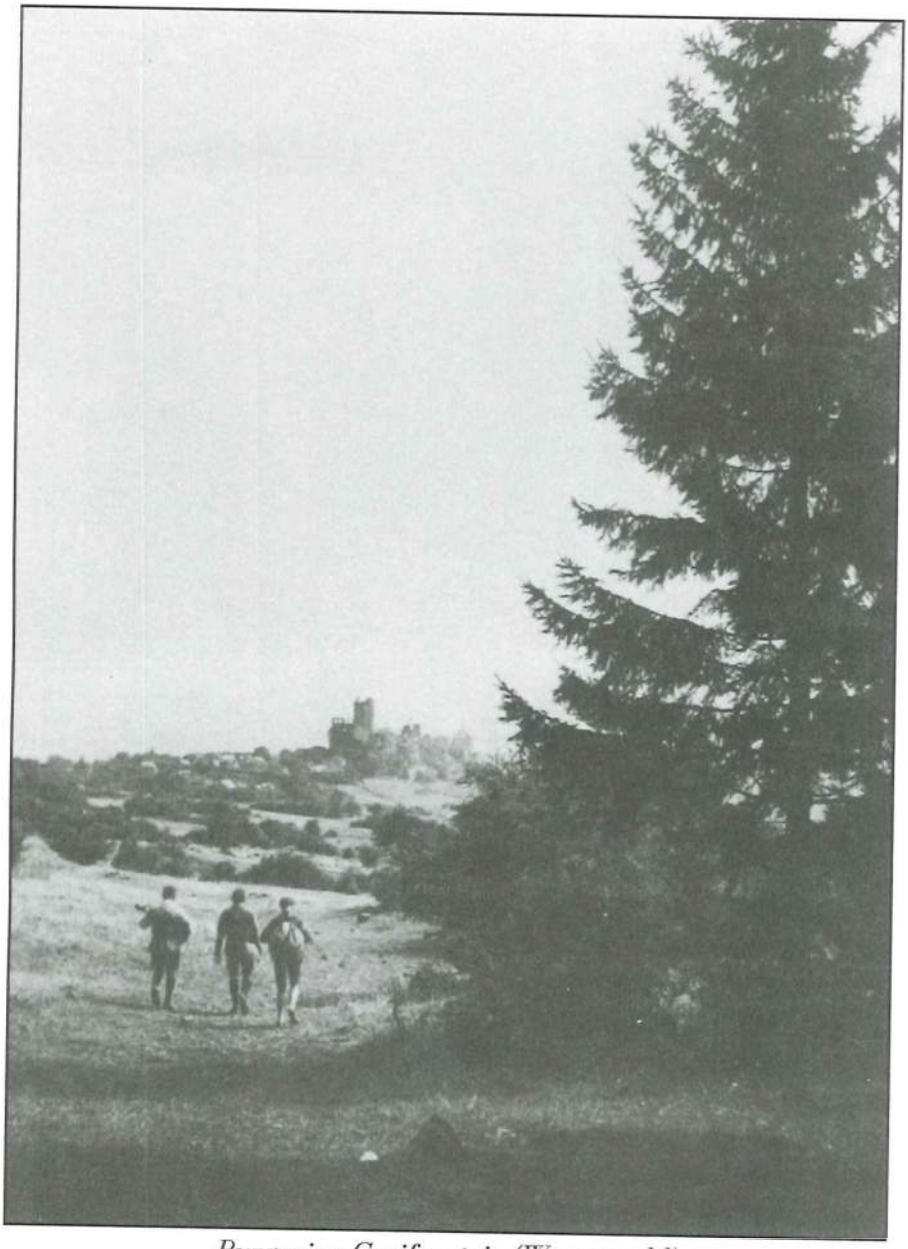
Cover of "Nature Boy" song book. 1948

"Spirit Of The Ocean" modeled by Wolfram and Maya Sexauer.
1926. Santa Barbara Courthouse. California

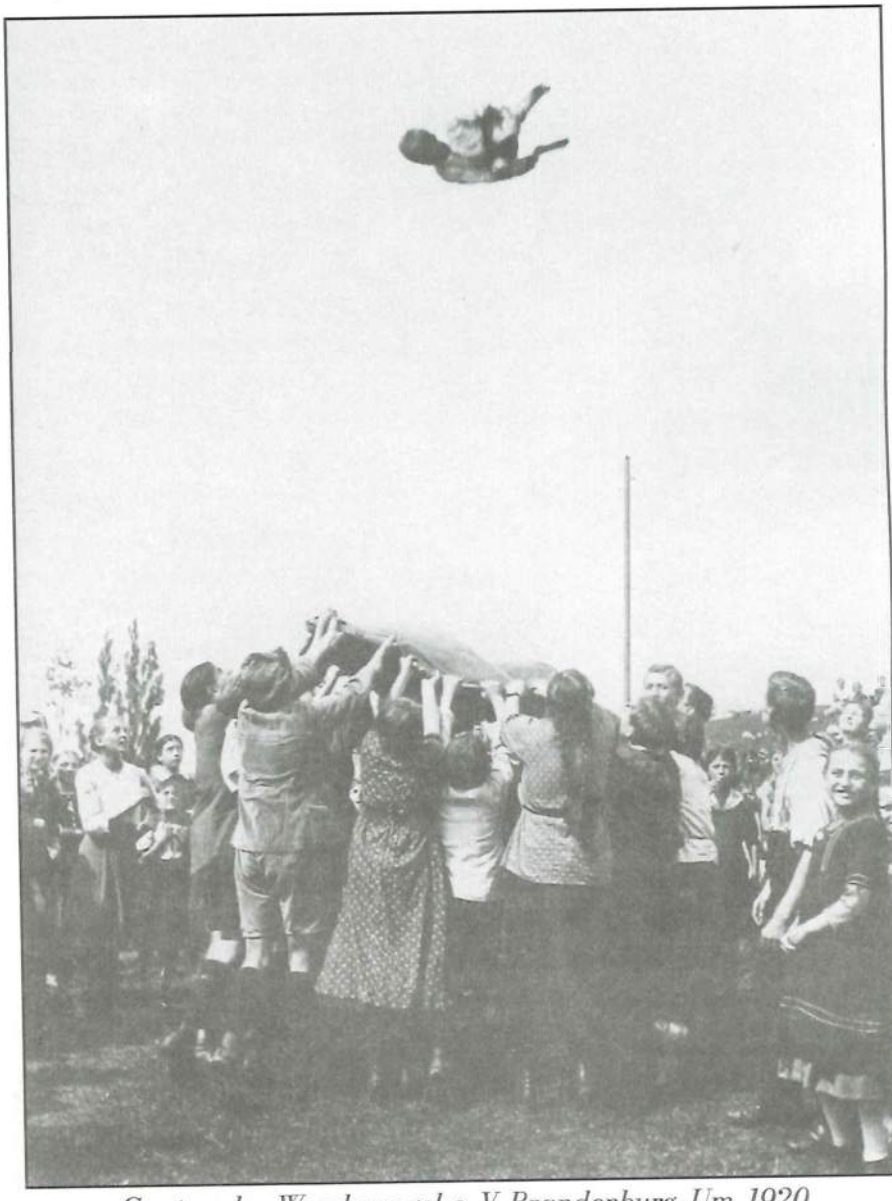
Volks-Wagen Bus.
The Wandervogel philosophy goes technical and global.

"Beethoven Tempelbild" by Fidus. 1900

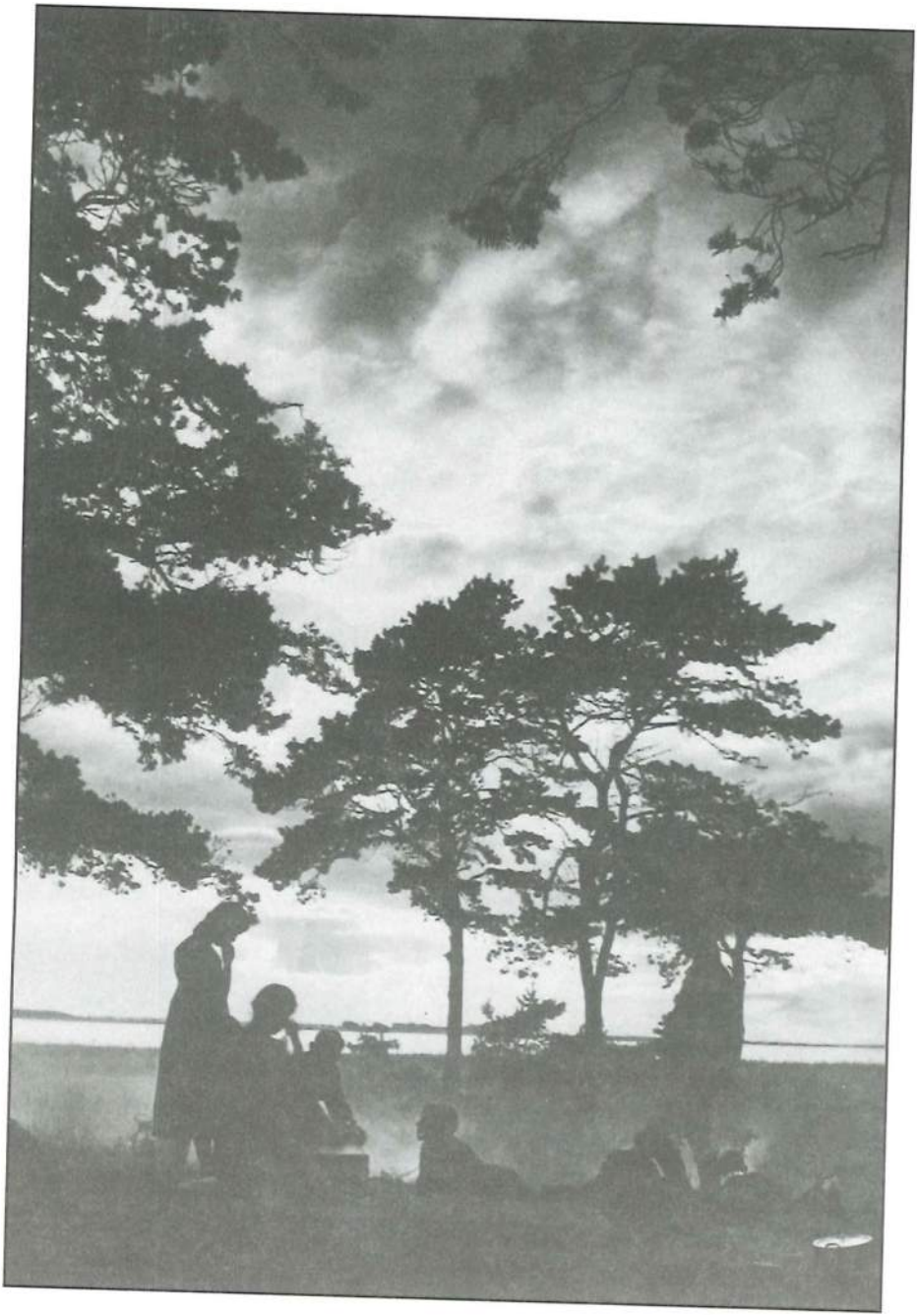
1925



Burgruine Greifenstein (Westerwald)



Gautag des Wandervogel e. V. Brandenburg. Um 1920



Dr. Benedict Lust

Dr. Benedict Lust. 1900

Benedict Lust was born February 3, 1872, in Michelbach, near Gaggenau, Baden Germany.

He first came to America in 1892, became ill with tuberculosis, then returned to Germany and took a nature cure treatment from the famed Father Sebastian Kneipp. He regained his health and found his true purpose in life, then came back to America in 1896 to be a Kneipp rep in America, where some other Germans had already started Kneipp institutions and health sanatoriums.

In 1901 Benedict married Louisa Stroebele, from Sigmaringen, Germany, who was already an established naturopath physician that specialized in the treatment of women.

Louisa was also skilled at health food preparation, and felt that the "nut and fruit diet" was optimum if the transition was gradual.

Louisa and her brother, Father Albert, supplied the money for Benedict to open his "Yungborn" retreat in Butler, New Jersey, which was modeled after Adolf Just's sanatorium in Germany. Yungborn was on 60 acres of hill, forest and fruit orchard; later in 1913 he opened another Yungborn in Tangerine, Florida.

Rightfully called "The Father of Naturopathy" in America, Lust introduced all of the great naturist movements that were in vogue in Europe: hydro-therapy, herbal remedies, air and light baths, vegetarian diet, and he also translated and distributed the German classic health works of Father Kneipp, Louis Kuhne, Adolf Just, and later Arnold Ehret.

Lust defined naturopathy as: *"a distinct school of healing, air, sunlight, earthpower, electricity, magnetism, exercise, rest, proper diet,*

various kinds of mechanical treatments, such as massage, osteopathy, and chiropractic, mental and moral science".

On March 1, 1901, he founded the American School of Naturopathy in New York City, and established the New York School of Massage, and naturopathic home study courses as well.

In 1902 he founded the Naturopathic Society of America, that later (1919) became the A.N.A. – American Naturopathic Association.

In 1918 he published *Universal Naturopathic Encyclopedia, Directory and Buyers Guide: Yearbook of Drugless Therapy for 1918-1919.*

In 1919 the German government awarded him with a gold medal "for distinguished services rendered to mankind," largely for his work in transplanting the drugless, nature-cure teachings to America.

In 1925 he published *Nature's Path* magazine which sold 50,000 copies, and also had his own radio show, "The Air Show of Naturopathy."

Lust's American School of Naturopathy was the starting point for hundreds of America's health teachers, including Paul Bragg and Herbert M. Shelton.

But the one aspect of Benedict Lust's career that deserves the highest praise was his tough resilience in dealing with American authorities.

He noted: *"from the very outset I was hounded and persecuted by emissaries, sleuths, detectives, stool-pigeons and spittle-lickers of the New York County Medical Association."*

Lust's first arrest was in 1899 for giving a bath and massage to an agent of the County Medical Association, Mrs. Frances Benzecry. Over 800 naturopathic doctors were arrested during a 12-year period, as well as chiropractors and Christian Scientists, because of Mrs. Benzecry.

Lust was arrested 16 times by New York authorities and three times by Feds. One news headline read simply: "They Have Lust Again".

By 1921 most of the worst had passed, and he recalled: *"It is all over now but not forgotten. Some of our members served a year in jail; a*

Dr. Benedict Lust. (right) the father of naturopathy in America. with Christos Parasco who developed a modified form of hydrotherapy. Dr. Lust translated most of the German health classics into English and was one of the biggest promoters of the nature-cure methods.

woman drugless doctor committed suicide on the Island in despair, several died of broken hearts in the struggle, and many happy homes were ruined."

By 1936 Germany had combined some of the nature-cure teachings with traditional western medicine; Lust recorded: *"Naturopathy and Allopathy are shaking hands and promise to respect each other..But this is in Europe. When will America wake up? When will the people of the United States realize that again they are limping behind the Old World? Let us hope that the American public will show their common sense if the medical world fails to do so."*

Lust was friends with the colorful physical culturist Bernarr Macfadden, who had his own health empire. He invited Macfadden to be the guest speaker at naturopathic conventions and graduation ceremonies of the American School of Naturopathy, and Macfadden published some of Lust's books. They shared a lot of common ground.

When South African woman Johanna Brandt approached Dr. Lust to reveal the personal methods she used to cure her cancer, he advised her to see Bernarr Macfadden. Macfadden invited her to write an account of her discovery in his publication the *Evening Graphic*. The article appeared on January 21, 1928, as a full-page special feature, which later resulted in the publishing of her health classic, *The Grape Cure*, also in 1928.

Benedict Lust's influence in America was exceptional beyond words. While researching this book his name appeared more than everyone else combined, over and over again.

Isn't it Reasonable to Suppose

that the only Health Magazine in America authorized to publish "Return to Nature" in serial form would be best qualified to expound, prescribe and illustrate the Just Cure?

The name of the Magazine is "Naturopath," and it might almost be called a monthly supplement to this book.

The editor of "Naturopath" writes, speaks and acts from experience only. Having conquered chronic invalidism in his own person through the teachings of Kneipp, Rikli, Kuhne, Priessnitz, Lahman, Just, and the other German Naturists, he returned to America expressly commissioned to represent these systems in their true light to all America.

The testimony of personal proof is what stamps this Magazine with an underscored efficiency—we know because we have tried.

Other Health journals present with due propriety a few timid truths that doubtless comfort feeble souls.

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We honestly believe we love folks—as well as cherishing a pet theory.

Every issue of "Naturopath" contains one or more articles on applied Nature-Cure by leading German authorities, contributions embodying New Thought teachings by American psychologists, suggestions for Simpler Living and Healthy Homes, Helps for Mothers and Children, Hints on Diet, Physical Culture Department, Book Reviews, Quotations from current Progress literature, and Advice for Home-Cure.

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It takes at least three numbers for you to begin to comprehend the breadth of our horizon.

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"NATUROPATH,"

124 EAST 59th STREET, NEW YORK CITY, U. S. A.

Benedict Lust, Editor and Publisher.

NUTS AND FRUITS.

THE DIET ADVOCATED BY THIS BOOK.

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Dr. Carl Schultz

— XXXII —

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General-Agent for "Return to Nature" books. The Naturopath & Naturopathic Supplies for the Pacific Coast. Sample copies on application.

Dr. Carl Schultz

Dr. Carl Schultz was born in Germany in 1849 and studied nature cure, homeopathy and medicine before coming west in 1885 to establish himself as the "Father of Naturopathy" in California.

Not only was he a naturopath, but also a medical doctor, doctor of chiropractic, doctor of osteopathy as well as a lawyer.

In 1901 he organized the Association of Naturopathic Physicians of California, which was incorporated on the 8th of August in 1904.

His legal skills helped him to fend off the frequent attacks by the medical establishment, and in 1904 he submitted a proposal that the city of Los Angeles recognize naturopathy:

"At the last meeting, May 18th 1904, I was instructed to write you, asking that a Board of Examiners, appointed by our Association be recognized by your body; and that all persons who practice massage, hydropathy, electric-massage, etc. must come before our Board of Examiners to prove their moral character, ability and knowledge of such profession. We have organized for the good of the City and the public in general. We shall ask for letters of incorporation and we also shall go before the Legislature at the next session and ask to be legalized. The Woman's Christian Temperance Union and a great many other people support us. We hope that you Honorable Body will pass an ordinance requiring such persons practicing, or pretending to practice any of the aforesaid professions, to pass an examination before our board of examiners. Our organization is composed of physicians of all schools, scientific masseurs and graduates of electric therapeutic colleges." (Signed) Dr. Carl Schultz, Sec'y., Nat. Phys. D.O.M.E.

This proposal however was defeated.

In 1905 Schultz created the Naturopathic Institute and Sanitarium of California on 1319 S. Grand Ave., Los Angeles, and he also started the Naturopathic College of California, located on 556-560 S. Hope St., also in Los Angeles.

The college offered courses in: massage, osteopathy, chiropractic, chemistry, physiology, anatomy, pathology, dietetics, electricity, obstretrics, minor surgery fractures, orthopedic surgery,

histology, hygiene and dislocations.

Most of the practicing naturopaths in California, Oregon and Washington were graduates of this college.

A 1904 advertisement from Schultz Naturopathic Institute offered naturopathic supplies, as well as copies of Adolf Just's book, *Return to Nature.*

California's first chiropractic school started in Oakland in 1904, and soon broadened their curriculum to include naturopathy. Dr. Schultz and his wife were part of the seven member board that recognized Dr. Schultz as president. In 1907 they attempted to pass a bill legalizing the naturopathic board with the power to issue licenses to naturopathic doctors. However this bill was defeated.

But in 1909 Dr. Schultz was successful in passing a bill that would license all of the members in the Association of Naturopathic Physicians of California. The Board of Medical Examiners was then required to place their seal on the member certificates of all the ANPC. This action infuriated the BME and they worked hard to overturn the law.

By the 1920's Dr. Schultz's sanitarium was providing required internships for students at Los Angeles College of Chiropractic, who needed to fulfill their 4000 hours of extended curriculum.

Even with all of these other legal pursuits and business activities Dr. Schultz was still able to personally meet with about 60 patients per day.

Imagine a 36 year-old Carl Schultz, an ambitious German immigrant, stepping off the stagecoach in dusty, old Los Angeles of 1885, with nothing but a suitcase in his hand. Within 20 years he had created the biggest alternative health empire on the West Coast.

Although himself a medical doctor and lawyer, he used his professional background to advance the natural methods of healing. A true maverick, who fought and often prevailed over the authorities, he died in 1935, a few decades before the big movements toward holistic healing. If he could see Los Angeles, San Diego and San Francisco now, where massage and chiropractic have become respectable treatments, and dozens of

publications provide consumers with information aimed at natural methods, he would know that his dreams were being fulfilled.

Bill Pester

Born in Saxony, Germany in 1886, Bill Pester came from the same period as Gusto Graser and Hermann Sexauer, and was most likely part of the pack of *naturmensch* that roamed around Germany near 1900. His *weltanschauung* was typical *lebensreform* (life-reform), a philosophy that he brought with him from Germany to California.

He was educated in Germany until he was 19 years old (1906) when he left to escape military service. After arriving in America he worked his way through the eastern and southern states as a laborer, then finally arrived in California.

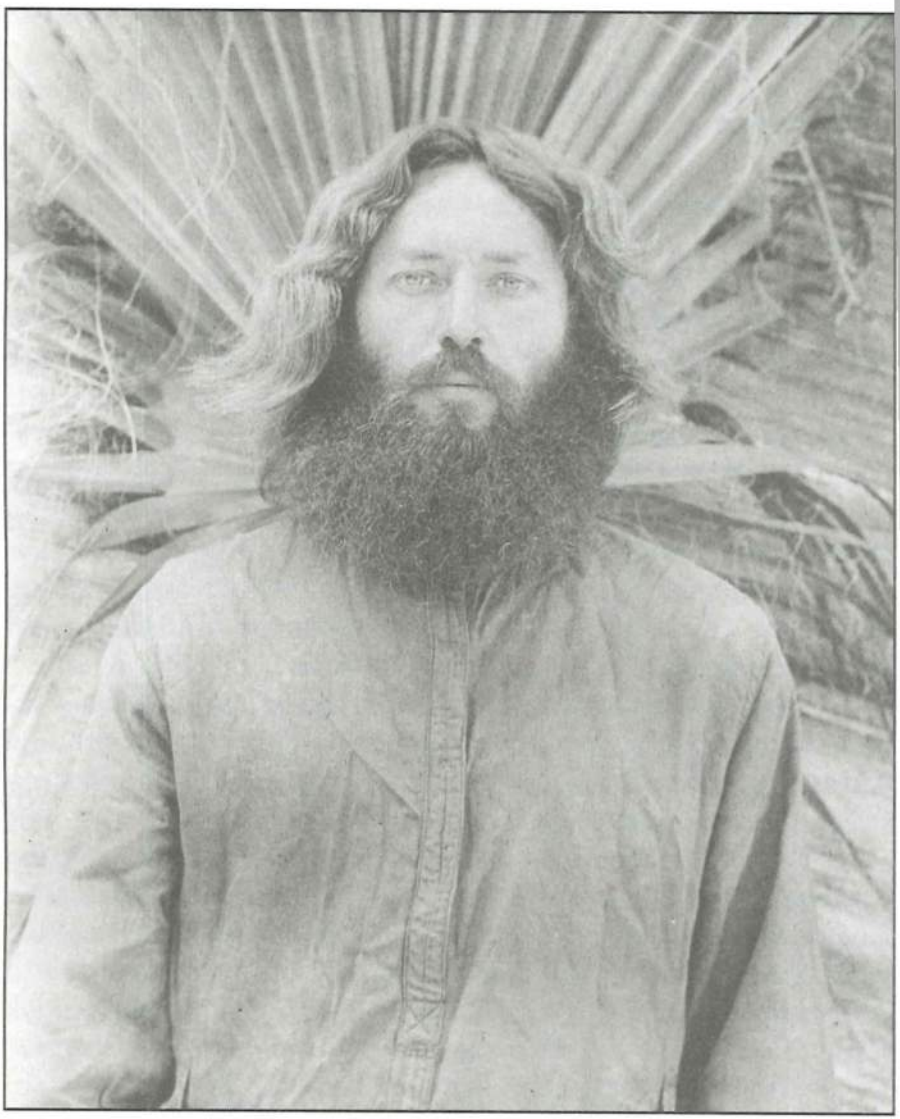
He settled in majestic Palm Canyon in the San Jacinto Mountains near Palm Springs California, and built himself a palm hut by the flowing stream and palm grove.

Creative and industrious, young Bill had constructed his hut mostly of natural materials from the surrounding terrain, and had another primitive abode near a hot springs in Chino Canyon as his summer residence.

Bill spent his time exploring the desert canyons (Tahquitz, Andreas, Murray and Palm), caves and waterfalls, but was also an avid reader and writer. He earned some of his living making walking sticks from palm blossom stalks, selling postcards with *lebensreform* health tips, and charging people 10 cents to look through his telescope while he gave lectures on astronomy.

He made his own sandals, had a wonderful collection of Indian pottery and artifacts, played slide guitar and Aeolian harp, lived on raw fruits and vegetables, and managed to spend most of his time naked under the California sunshine.

In his own words: *"Man was intended to live in a state of nature. All man's troubles, sickness, anxieties and discontent comes from a departure from nature. I would advise you to go back to nature, if you*



Bill Pester in 1917
(Collection Palm Springs Desert Museum, Palm Springs, California)

want to be cured; give up your extravagant habits, your high-priced hotel life, quit taking medicine and discharge your doctor. I have little use for money, and I am not bothered by politics or religion as I have no special creed."

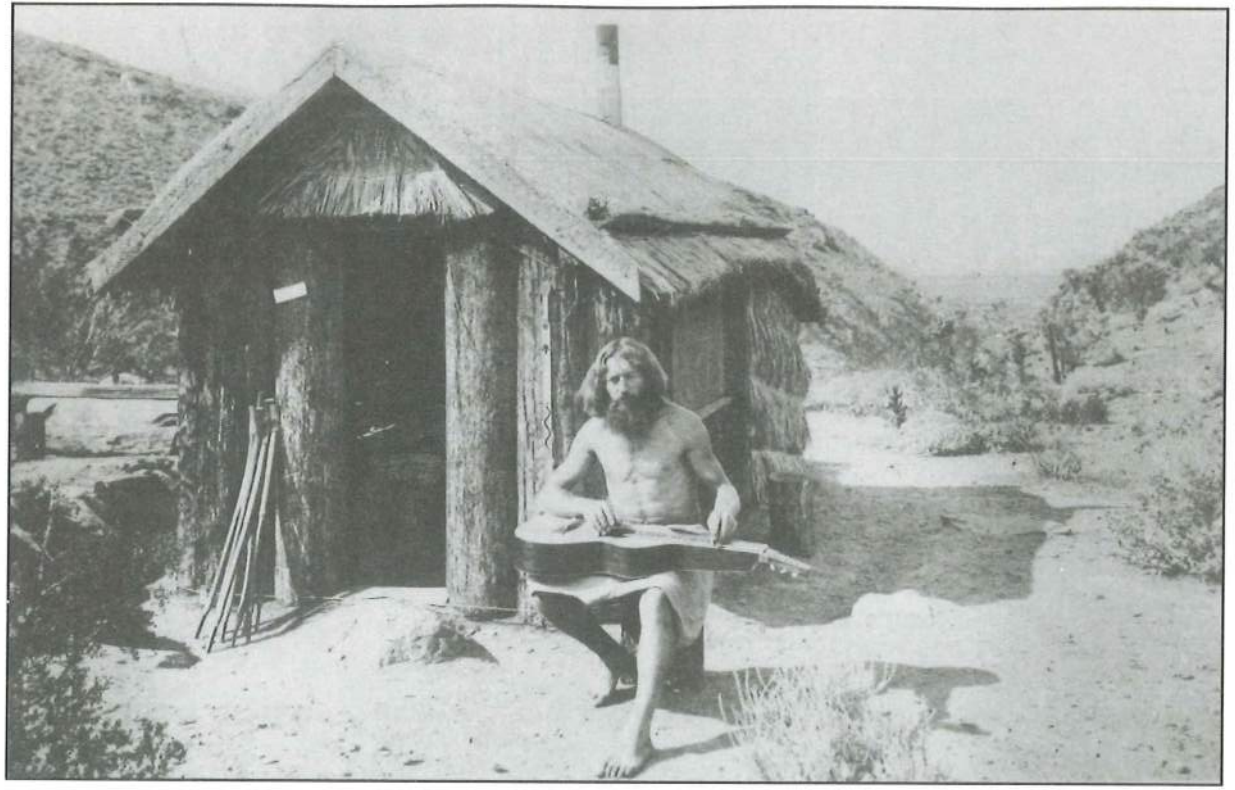
Former Palm Springs mayor, Frank Bogert, remembers Bill as the very first nature boy, the first one of his type he had ever seen.

After Palm Canyon began to be developed, near the mid-1920's, Bill moved to a 10 acre ranch in the Indio Hills where he started an organic farm. He grew dates, oranges, figs and grapefruit, and with a spectacular view of Mt. San Jacinto, again had his *naturheim*.

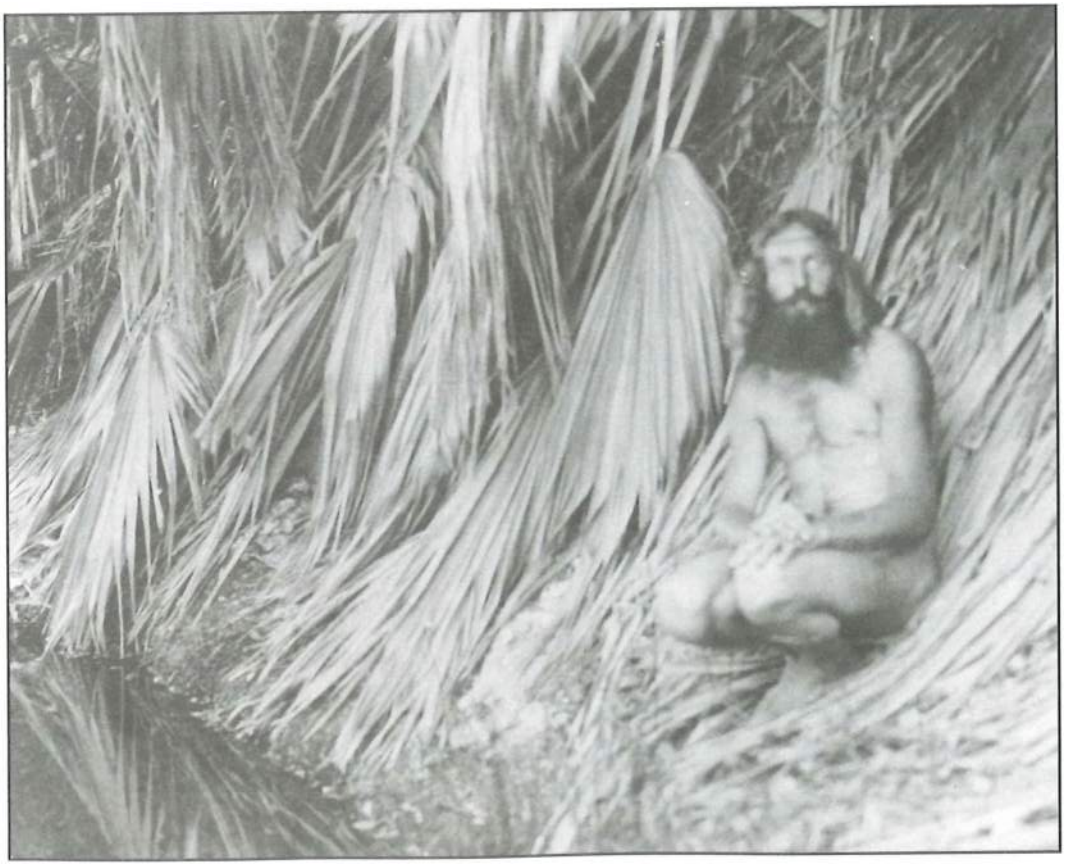
In 1920 the official census takers collected their vital statistics for the Coachella Valley population. As protocol dictates these records must not be released for 70 years. Then in 1990 when they were finally opened to the public, there was Bill Pester's name listed on the exact page as 24 members of the local tribe of Cahuilla Indians. Famous Cahuilla tribal names like Francisco Patencio (and his 11 relatives), Santiago Barristo, Miguel Amado, Juan and Romaldo Lugo, Miguel Saturnino and others. Many of the streets in Palm Springs are named after these Indians.

The remarkable fact was that Bill lived on Cahuilla Indian land and was known and loved by the Indians. Palm Springs attracted developers, farmers, cowboys and a host of other average Americans typical of the early 20th century. But never had the Indians met a white man who wanted to live primitive like an Indian. The Cahuilla saw him as an equal, a natural man who earned their trust and even learned some of their language. They must have wondered if there were other "tribes" of white men like Bill.

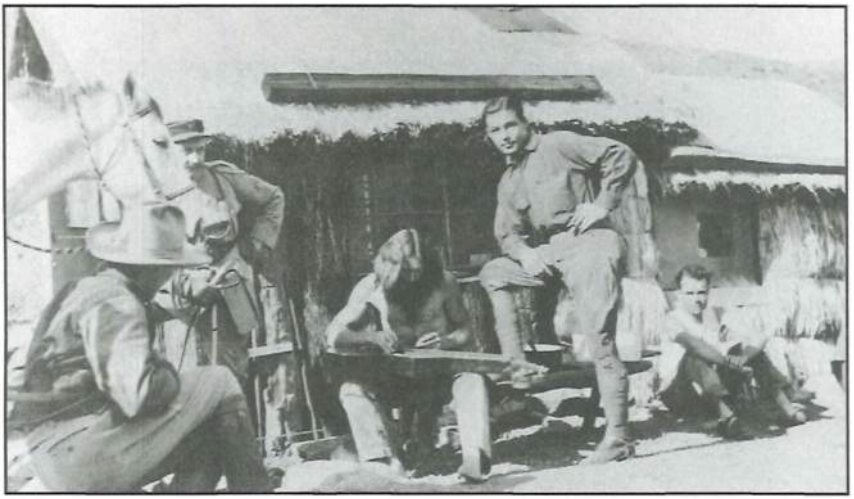
So with his *naturmensch* philosophy, raw foods diet and long hair and beard, Bill introduced a new human type to California. He was also a mentor to eden ahbez and the American-born Nature Boys.



Bill Pester at his palm log cabin in Palm Canyon, 1917; note palm blossom walking sticks leaning on left side of door. (Collection Palm Springs Desert Museum, Palm Springs, California)



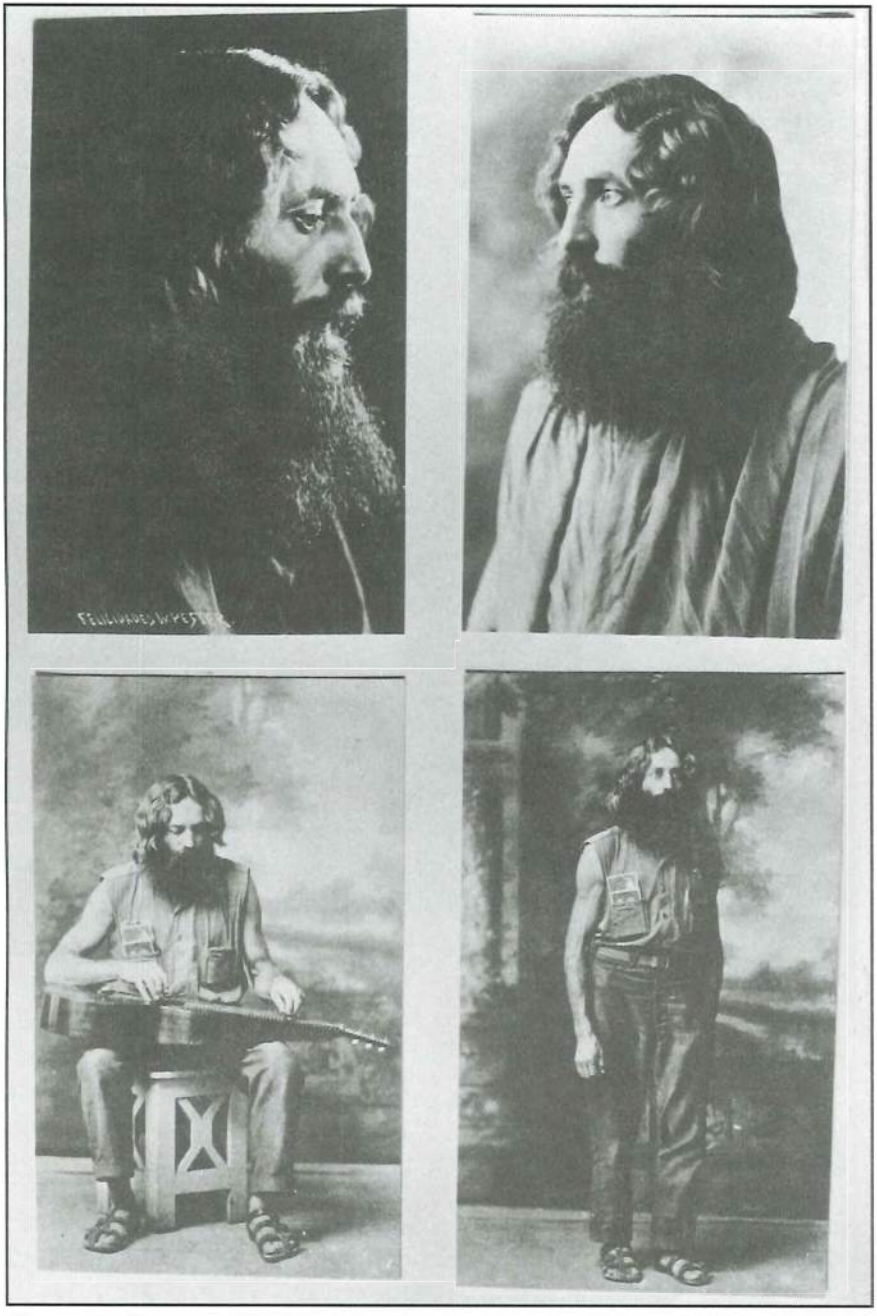
Bill Pester, as he was in 1917, at home in the verdant oasis of Palm Canyon, San Jacinto mountains of southern California. With his "lebensreform" philosophy and raw foods diet, he introduced a new human type to California. He left Germany in 1906 at age 19, for a new life in America.
(Photo courtesy of Palm Springs Historical Society)



Silent film star Rudolph Valentino, who was filming in the desert, is entertained by Bill Pester in front of his hut while he plays his slide guitar; circa 1921 (Photo courtesy of Palm Springs Historical Society)

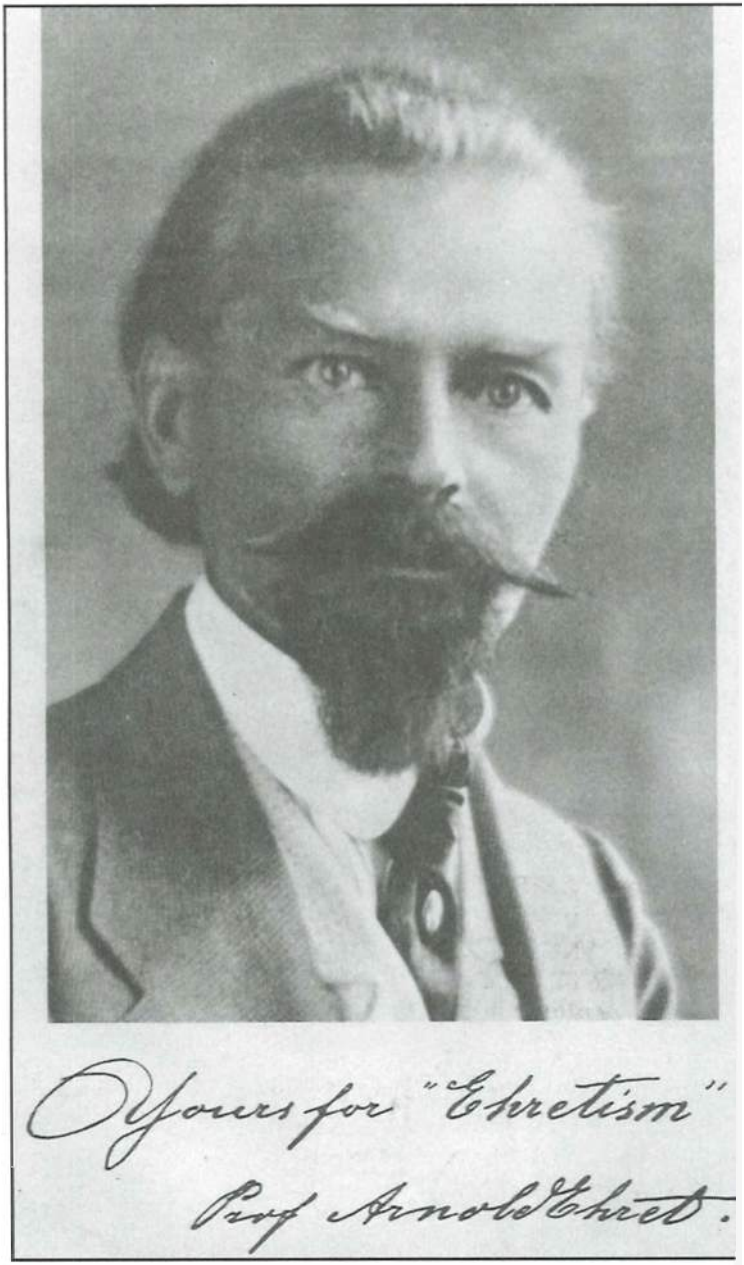
Pester in Palm Canyon, 1917
(Photo courtesy of Palm Springs Historical Society)

Bill Pester in Palm Canyon, 1917
(Photo courtesy of Palm Springs Historical Society)



Fluent in German. English and Spanish. Bill enjoyed having his picture taken. 1917 (Photo courtesy of Palm Springs Historical Society)

Bill Pester. 1917
(Photo courtesy of Palm Springs Historical Society)



1919 photo from early edition of "Mucusless Diet Healin System"

Arnold Ehret

Arnold Ehret was born July 29, 1866, at Georgen (Black Forest), Baden, near Freiburg, Germany. His grandfather was a veterinary surgeon who healed both animals and people with natural remedies. His father was a farmer who made all his own farming tools, and was a genius of a technologist who happened to be active in every sphere of human knowledge.

The most influential person in Ehret's childhood was a family friend named Frank. The tallest man in the village, Frank had a great wit, the best tended orchard, and was a shrewd, wise, original type of an altogether natural being.

Frank had a fabulous memory, and at 88 still had all his teeth and could read the newspaper without glasses. Arnold called Frank the apple tree because he always had an apple for him in his pocket.

Ehret's interests were physics, chemistry, drawing and painting. He spoke German, French, Italian and English.

At age 21 he took a special academic course and graduated a professor of drawing for high schools and college. Later he was drafted for military service, but was discharged after nine months because of neurasthenic heart trouble, then resuming his vocation as a teacher.

At age 31 he was diagnosed with Bright's disease (inflammation of the kidneys), and was pronounced incurable by the 24 doctors that he sought help from.

He explored natural treatments, visiting seven sanitariums in all, with some relief but no complete cure.

He went to Berlin in about 1899 to study vegetarianism, since there were over 20 vegetarian restaurants there. He visited the *lebensreform* co-operative colony at Eden and was impressed at how they had transformed a sandy plot into a little paradise (p. 51).

Ehret visited a school of naturopathy, studied mental healing, Christian Science, magnetic healing, anti-medicine, reform movements, physical culture, etc. Then a trip to Algiers, North Africa, with fruit diet and fasting, produced such dramatic results

that he felt he was on the right track.

Arnold later took a bicycle trip of 800 miles from Algiers to Tunis with a fruit and fasting regime now part of his healing program. Then he took a hiking trip through northern Italy, walking 56 hours continuously.

All of this helped to formulate the belief that nature's supreme remedy for healing the human body is fasting and fruit diet.

Ehret then opened a sanitarium in Ascona, Switzerland for treating sick people with a fasting and fruit diet, noting: *"For over 10 years I wrote articles for health journals, lectured in the large cities of Europe, discussing the merits of the system with medical men and professionals, and treating thousands of patients at my fruit and fasting sanitarium."*

He undertook public fasts, watched and controlled by Notaries of State: 21 days, 24 days, 32 days and a record 49 days fast.

For about 15 years Ehret operated his sanitarium in Switzerland, then he came to California in 1914 and was forced to stay here because of the war. But his influence in California was and still is very substantial.

He worked and lectured mostly in the Los Angeles area, and even famed horticulturist Luther Burbank was quoted as saying: *"I have no doubt that Professor Ehret has found the fundamental cause of all disease."*

His 5 main books have never been out of print in over 75 years.

- *Mucusless Diet Healing System*
- *Rational Fasting*
- *Thus Speaketh the Stomach*
- *Physical Fitness Thru A Superior Diet*
- *Definite Cure of Chronic Constipation*

Dr. Benedict Lust believed: *"Professor Ehret will get the largest following a diet expert could have. His system is the only genuine solution of the dietetic problem. He has given us more information than all the experts combined."*

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PROF. ARNOLD

EHRET'S *Mucusless-Diet Healing System*

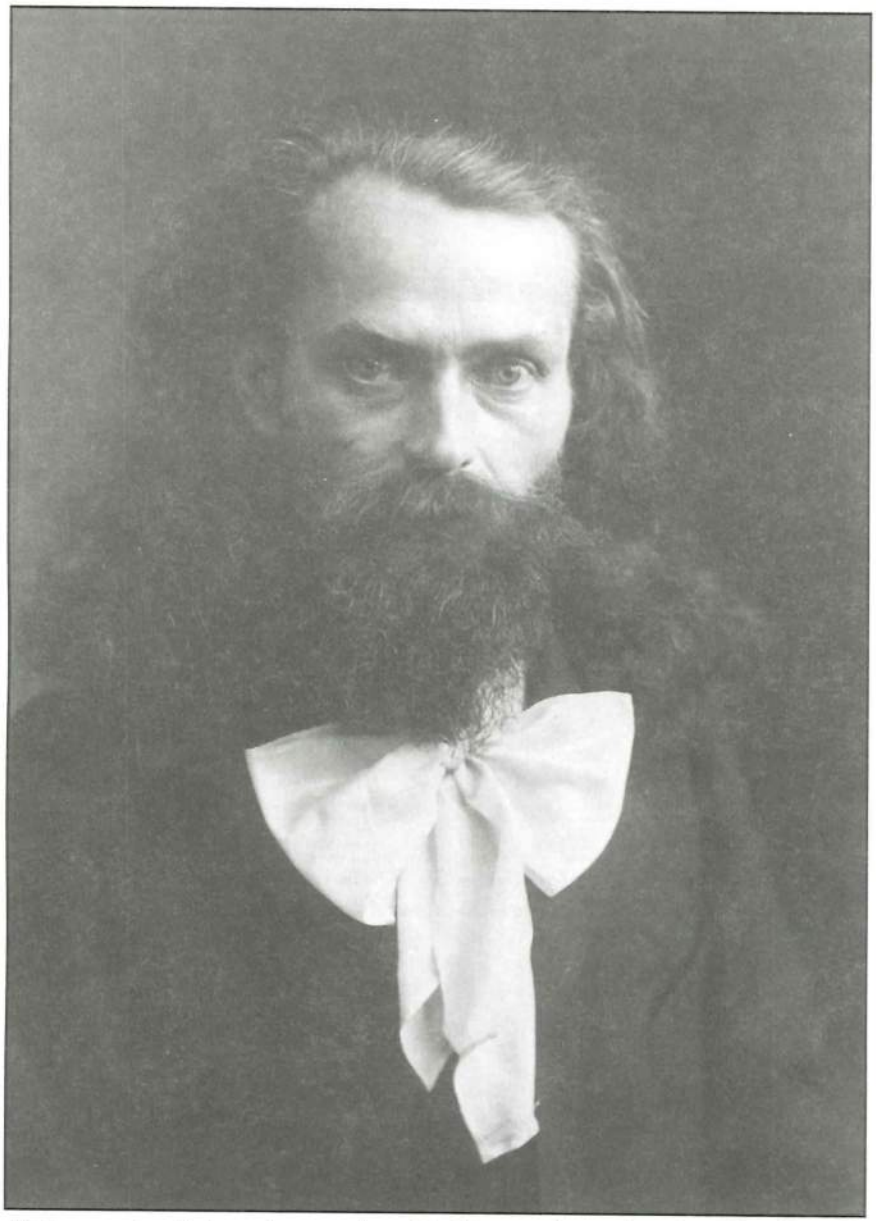
BY

PROF. ARNOLD EHRET

A Complete Course for Those Who Desire to Learn How to Control Their Health

PUBLISHED BY
EHRET LITERATURE PUBLISHING CO.
833 EAST SIXTH STREET
LOS ANGELES 21, CALIFORNIA

Title page of the 1924 edition of Ehret's health classic



Nature scientist professor Arnold Ehret taken shortly after his 49 day fast in Cologne. Germany. about 1905. (Photo courtesy of Benedict Lust Publications)

A philosopher's quote that Ehret liked to repeat was: *"Education of man must begin 100 years before his birth."* Since it is now 100 years since Professor Ehret began to formulate his ideas, let's see if the world is ready yet.

Some quotes from the pages of Ehret's classic health literature:

- *"Life is a tragedy of nutrition."*
- *"Almost all individuals living today – and this includes the most learned and highly educated college professors, scientists, doctors, lawyers, artists, politicians and business leaders and many others live in the darkest ignorance about the most important thing in life – i.e., their health."*
- *"The real physiological cause of all evils, especially the physical ailments of mankind, can be traced directly to the present day accepted diet of civilization."*
- *"In the biological order, from a dietetic and physiological standpoint, we have been out on a level with the swine- in order to justify the modern diet."*
- *"The tragedy of nutrition remains a mystery to all those who refuse to believe that the nutritive and curative values of fresh fruits and starchless vegetables are far superior to all other foods. They not only furnish the blood with the best nutrient elements and dissolvent; but starchless green vegetables contain high mineral – salt contents and also enjoy valuable vitamins".*
- *"Disease is internal uncleanliness, and this message is deepened and glorified as the infallible truth thru my conception of physiological religion."*
- *"The garden of Eden was a fruit orchard – and man has been tricked thru a wrong civilization into unconscious suicide; reduced to slavery thru producing wrong foods."*
- *"Man is the sickest animal on earth in that no other animal has violated the laws of eating as much as man, and no other animal eats as wrongly as man."*
- *"Overeating makes a man lazy and consequently he has to pep himself up with stimulants."*

- *"We have unfortunately become unable either hygienically or aesthetically to experience or observe the ideal beauty and health of man living under perfectly natural conditions."*
- *"Out of a single fig you will get more nutritive value than out of one pound of bread, rice or potatoes."*
- *"The curse of civilization is the feverish struggle for the possession of money, so that we might enjoy the so-called privilege of sitting around a well spread table 3 times a day; while we do not realize that by doing so we undermine our health and step into an untimely grave."*
- *"Naturopathy deserves full credit for having proven that disease is within you – a foreign matter which has weight, and which must be eliminated."*
- *"The fundamental fact and truth of why the grown-up man does not need so much protein as the old physiology claims, is shown in the combination of mothers milk, which does not contain over $2^{1/2}$ to 3% protein, and nature builds up with that the foundation of a new body."*
- *"Is it necessary that a cow must drink milk to produce milk?"*
- *"The error of high protein foods as a necessity of health, taught and suggested by medical doctrines to mankind is in its consequences and in its effect just the opposite of what it should be, it is one of the main and general causes of all disease; it is the most tragical phenomena of Western degeneration."*
- *"It is beyond possibility to express in words what the error of high protein foods means."*
- *"The confusion and ignorance regarding what to eat is in fact so great it must necessarily be called the "missing link" of the human mind."*
- *"The clothing of civilization has made it impossible for man to secure his proper quota of the life-giving power of fresh air and sunshine, so essential to health and happiness. The direct rays of the sun on the naked body supply the electricity, energy and vitality to the human storage battery renewing it in vigor, strength and virility."*
- *"The classic age of Greek civilization, which we consider the highest in history, was due to and based upon a highly developed body thru physical culture, fasting, dietetics and eugenics."*

- *"We start the resurrection of man by reconstructing the paradise, planting fruit trees, vineyards and gardens as our new residence. We bring not only a scientific system of healing based on natural laws, but a regeneration a complete resurrection of the flesh by water, air "spirit" and by the divine foods of God, i.e., fruits."*

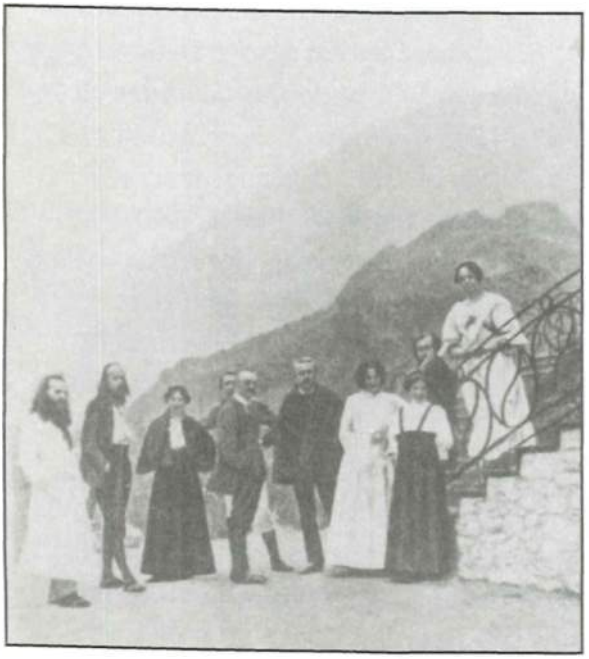
Ehret's philosophy and books found a very receptive audience in California, and they are still more popular there than anywhere else in the world. Innerclean Herbal Laxative, an Ehret recipe for serious mucus conditions, still sells in health food stores.

In the 1960's and 70's Ehret's books were very popular within the surf cultures of California and Hawaii.

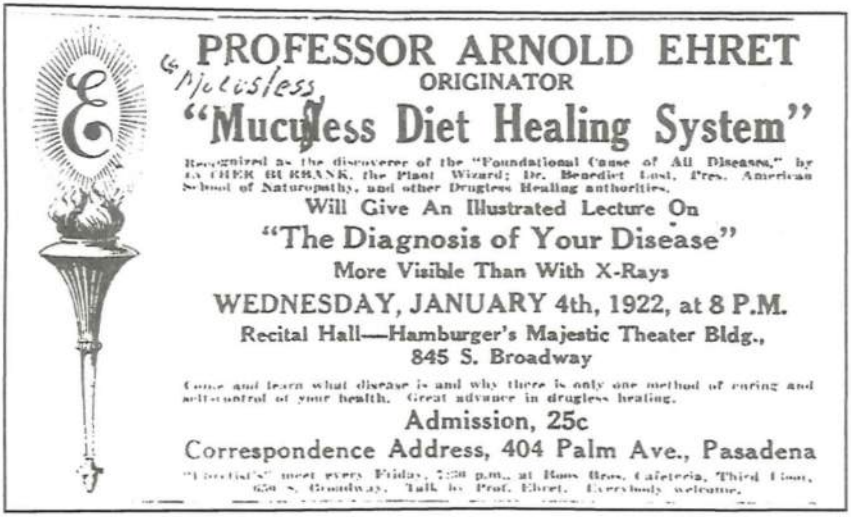
On October 9, 1922, at the age of only 56, Arnold Ehret suffered a most unfortunate accident – a basal fracture of the skull. He died in Los Angeles, where his ashes are contained in a bronze acorn at Coleus Terrace, Forest Lawn, in Glendale, California.

In 1994 the illustrated German magazine, *Stern,* published an article about a book by Helmut Wandmaker, which has sold 70,000 copies. *"If you wish to be healthy forget about cooking. God created man, the devil created cooks"* says Wandmaker. Helmut *"came upon the healing qualities of fruit in 1978. In America a 60 year old book of the vegetarian and fasting apostle Arnold Ehret fell in his hands which now has been published here (Germany) also."*

So at long last, Germany's lost son and prophet has come home in the end.



Hermann Hesse (middle) and Arnold Ehret (left) taken at Monte Verita, Ascona in 1907


PROFESSOR ARNOLD EHRET
ORIGINATOR
"Mucusless Diet Healing System"
Recognized as the discoverer of the "Foundational Cause of All Diseases," by LUTHER BURBANK, the Plant Wizard; Dr. Benedict Lust, Pres. American School of Naturopathy, and other Drugless Healing authorities.
Will Give An Illustrated Lecture On
"The Diagnosis of Your Disease"
More Visible Than With X-Rays
WEDNESDAY, JANUARY 4th, 1922, at 8 P.M.
Recital Hall—Hamburger's Majestic Theater Bldg., 845 S. Broadway
Come and learn what disease is and why there is only one method of curing and self-control of your health. Great advance in drugless healing.
Admission, 25c
Correspondence Address, 404 Palm Ave., Pasadena

Original Ehret lecture advertisement (1922)

REGULARITY *naturally*
THE HERBAL WAY
INNERCLEAN
THE HERBAL LAXATIVE FOR OCCASIONAL CONSTIPATION

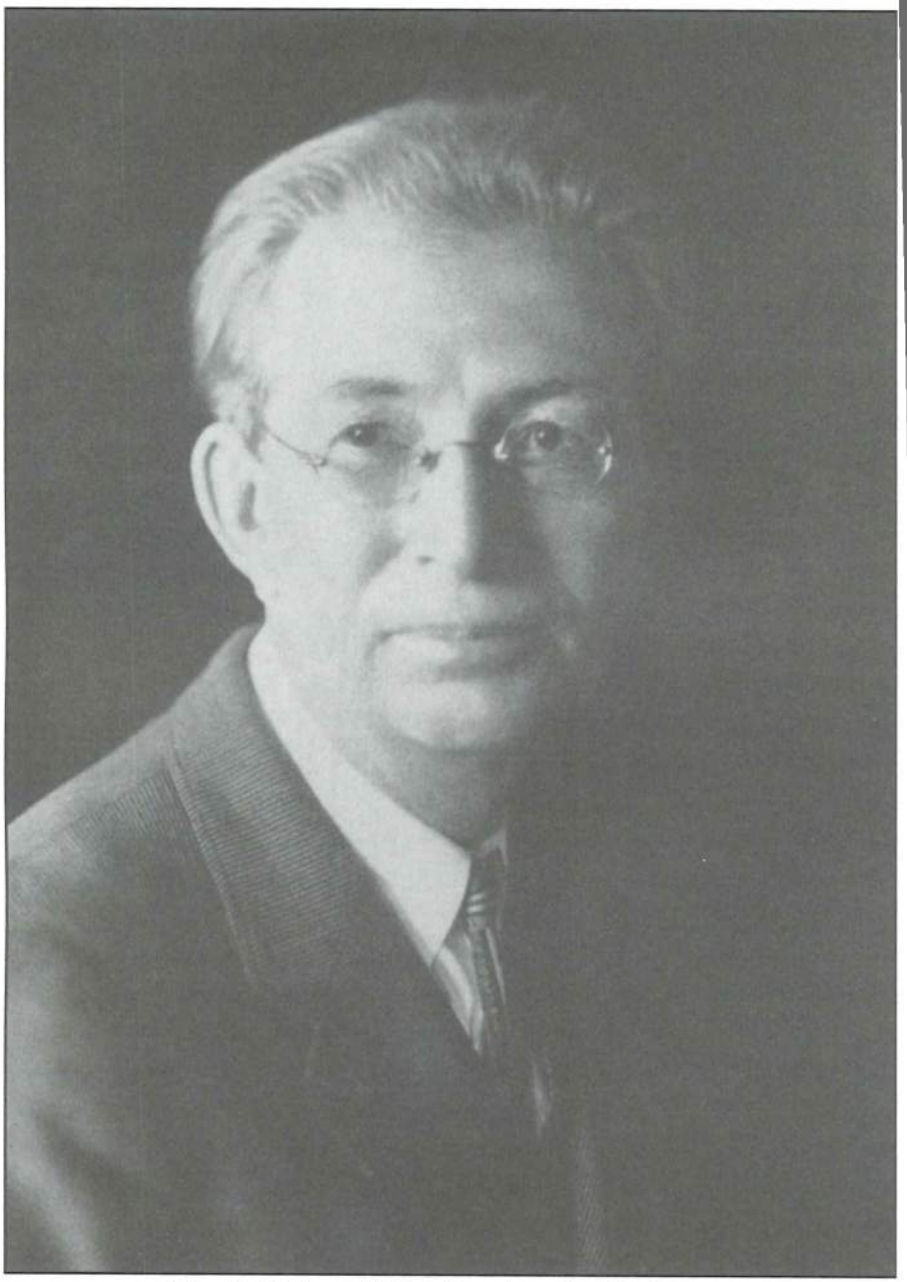
HELP YOURSELF TO HERBAL HEALTH

Enjoy the exhilarating healthy living that comes from natural regularity. Pleasant-tasting Innerclean Herbal Laxative has brought thousands relief from simple constipation.

Innerclean is a scientific blend of natural wonder herbs developed by world-famous dietician, Prof. Arnold Ehret, originator of the Mucusless Diet Healing System. Innerclean works only in the lower bowel, never upsetting normal digestion. Its gentle but thorough action provides relief from simple constipation, aids the intestine eliminate poisonous wastes.

INNERCLEAN HERBAL LAXATIVE
NOW AVAILABLE IN TWO FORMS
- *NEW TABLET FORM INNERTABS*
- *REGULAR BULK FORM INNERCLEAN*

TRY INNERCLEAN HERBAL LAXATIVE
AT OUR EXPENSE



John T. Richter. 1936. Los Angeles, California

John and Vera Richter

Born in Fargo, North Dakota in 1864, John Richter along with his wife Vera owned and operated the "Eutropheons", three live-foods cafeterias in Los Angeles, from 1917 through the late 1940's.

His father was a medical doctor, and he also owned a drug store in North Dakota where John worked for nine years as a young man. He had plenty of experience with pharmaceutical preparations, and first hand observations on their effects of his fathers patients.

His father decided to send him to Rush Medical College in Chicago. John quickly lost interest in medical school, but while working at a machine shop in Chicago became interested in vegetarianism. He later studied the Battle Creek system of diet, and near the year 1900 became a doctor of chiropractic and naturopathy.

Practicing independently in Minneapolis John lived for 15 years on a largely cooked food diet of vegetarian food. But he began to doubt the value of cooked foods when his kidneys were not functioning properly.

He read an article in a naturopathic magazine of how a German doctor, Benedict Lust, was invited by Dr. George Drews of Chicago to partake of a live-foods dinner.

John invited Dr. Drews to Minneapolis to teach him and a class about the live-food philosophy.

In six months time the transformation was so overwhelming that he began to use this system in his practice of treating others.

By 1917 the Richters had moved west to Los Angeles and opened the first Eutropheon. *Mrs. Richter's Cook-Less Book* first appeared in print in 1925. John's book, *Nature - The Healer,* was compiled from lectures he gave at the Eutropheon. It first appeared in print 1936.

Richter's health philosophy was consistent with what the German nature doctors had been teaching, Dr. Lust having translated many of these books into English. Arnold Ehret had also

lived and practiced in Los Angeles for five of the years after the Richters had first arrived.

Richter was opposed to coffee, sugar, salt, tobacco, alcohol, meat, dairy and cooked food. As the son of a medical doctor, he felt that doctors were not necessarily racketeers, just that the public was being victimized.

Even alcoholism, he believed, could be treated and cured with a raw food diet.

Richter promoted massage, heliotherapy, iris diagnosis, sun gazing, going barefoot, less or no clothing, and considered gardening and orcharding the most natural work for people.

He believed that under optimum conditions with a raw food diet, we should all live to be 140 years old. He also strongly felt that cold climate was a poor excuse to not live on raw foods, noting that he had lived in the Dakotas and Minnesota with freezing winters, and stated: *"You cannot become warm by eating cooked foods. They are dead."*

Undoubtedly the Richters' most influential contribution was their live-foods cafeterias. The "Eutropheons" lasted for over 25 years, and taught many people how to prepare such raw treats as sun-dried bread, salads, dressings, soups, beverages and many other healthy alternatives to the typical Los Angeles cuisine of the 1920's and 30's.

John's powerful lectures were attended by people like Paul Bragg, and Vera's recipe book was the precursor to many of the modern live-food recipe books. California's Nature Boys (p. 166), the first Americans to adopt the lifestyle and philosophy of the German *naturmensch* and *lebensreform*, were all employed at the Eutropheon, and were greatly influenced by Richter's ideas. During the great depression of the 1930's when so many people had so little, his nature philosophy made perfect sense. He encouraged the Nature Boys to wear their hair long, work on organic farms, and live native style in the mountains on a live-foods diet.

More than a half century later many old-timers still remember the humble visionary from Fargo, North Dakota and his wife as the greatest restaurateurs of the 20th century.

Supply your Starving Body Cells with needed organic Mineral Salts through LIVE FOOD.

BEAUTY GROWS IN YOUR GARDEN

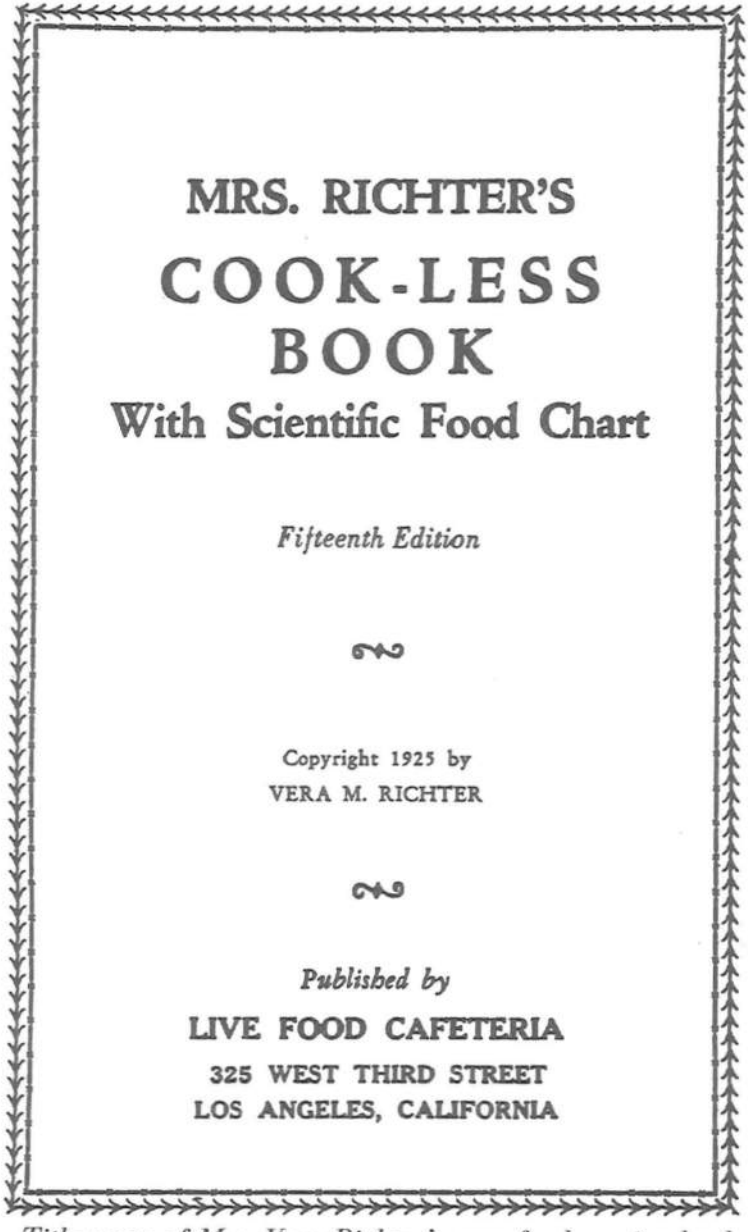
- **Natural LIVE FOODS work miracles of Regeneration.**
- **Restore color and growth to hair.**
- **Beautify skin.**
- **Reduce or increase weight.**

Mrs. Richter's Cook-Less Book

gives you the priceless results of many years of experience in preparing delectable salads, soups, breads and desserts without the aid of a cook-stove, also scientific food chart giving curative action of LIVE FOODS
$1 Postpaid

VERA M. RICHTER
2844 Avenel St. Los Angeles 39, Calif.
Telephone NOrmandy 4-3881

No explanation needed. (1925)



Title page of Mrs. Vera Richter's raw foods recipe book, 1925. Vera and her husband John operated "The Eutropheons," three raw foods cafeterias in old Los Angeles.

Hermann Sexauer

Hermann Frederick Sexauer was born March 4, 1883, in Teningen, Germany, and was of the same generation as Graser and Pester. He left Germany: *"to get away from the narrow-minded bourgeois around me at home and to escape the stupidity and stifling influence of bureaucracy."* Hermann came to America in 1907 *"in search of freedom"*, then worked his way west to California.

He studied forestry at Davis, and met his wife-to-be at Berkeley. Hermann married Frida Niedermuller in 1908, legally in a health food store in San Francisco. She was an artist and botanist who was trained in her native Germany, and also was a teacher at the Santa Barbara Girl's School. In 1915 they moved to 1120 North Milpas in Santa Barbara, and he worked as city tree warden until 1916.

His application for citizenship was denied when he refused to swear to bear arms in defense of his adopted country. He told authorities he would agree to kill an enemy only when he was personally convinced that his country was in the right, and after first trying to win the enemy over by persuasion.

In Germany he had come under the influence of some of Tolstoy's ideas against "patriotism", and having done his one year of compulsory military service in Germany (1900), did not want any more for himself or his offspring.

Hermann worked as a horticulturist, building craftsman and also marketed natural foods at "Sexauer Natural Food Shop".

The shop opened in 1934 on Anapamu Street, later moving to Victoria Street, then three other locations through its lifetime, until 1967.

As for his ideas, he was against tobacco, alcohol, medicine, doctors, vaccination and vivisection. He was a vegetarian, an atheist, a theoretical nudist, a radical pacifist, and had been secretary of the British Esperanto Association for over two years during the period when he traveled throughout Europe.

He believed that the abolition of meat would go a long way toward ending wars, and felt carob and olives (dried) to be

among the most nourishing foods one could eat. He railed against pharmaceuticals, white flour, sugar and coffee, and believed that scientific developments in agriculture would never produce enough meat to feed the world's growing population.

During his internment in World War II, his daughter Barbara ran his Health Shop, adding a few new articles like milk, eggs and coffee, which infuriated Hermann. (He discontinued these items upon his return.)

His Milpas street property was in Quail Canyon near the County Bowl, 13 acres with five houses built by him, two of them in trees. Anyone with an unconventional attitude anywhere in the Santa Barbara area usually ended up at Sexauer's place, which was under frequent assault by city officials for code violations.

Hermann was close friends with Max Richter, the owner of the "Book Den", so consequently had an enormous collection of books distributed through his health food store, the treehouses and the other buildings on the property.

John and Vera Richter, of Los Angeles, were also good friends and frequent business contacts, and Sexauer's shop always carried their raw foods books.

Hermann felt certain that somebody from the American Medical Association "smuggled poison" into his shop and put it into a jar containing an obscure herb. Then some woman bought some and had a terrible fit. Shortly afterward Hermann had to close up his shop.

Famous Santa Barbara landmark, *Spirit of the Ocean* sculpture, at the courthouse (p.119), carved by noted Italian artist Ettore Cadorin in 1926, is one of the Sexauer family local legacies. Two of his children, Wolfram 14, and Maya 16, posed three days per week for six months for this piece. Maya later worked as a professional model in San Francisco, Los Angeles and Santa Barbara.

The Anapamu stone pines, regarded as one of the best plantings of stone pines in California, were planted by Hermann and his co-workers in 1915.

He was also responsible for the wide distribution of many

Sexauer Natural Foods opened in 1934, and for 16 years was the only health shop in Santa Barbara. (By 1975 there were 15.) Some of Hermann's customers included Paul Bragg, Gaylord Hauser and a young sun-tanned, bare-foot eden ahbez. The store was a focal point for everything unorthodox, and Hermann was the moving spirit in most of the philosophical discussions.

1917-Hermann's radical pacifist ideology often pitted him against American authorities who interned him during both World Wars. Fluent in six languages, he was the smartest man in the concentration camp, and was relocated many times because of his outspoken views on everything from raw foods to economics and politics.

types of fruit trees in the Santa Barbara and Ojai areas; especially avocados, sapote, carob and cherimoya, all sold at his health shop.

In a city that is now very famous for its large concentration of organic farms, huge health food stores and farmers markets, Sexauer's was the first and only one many decades before the modern health boom.

Hermann Sexauer was a tough man who rode his bicycle to his health shop at age 81, and frequently shook up the bourgeois beach community with his philosophy, and antipathy toward Santa Barbara sensibilities.

Hermann Sexauer cycling his way to work with a tree pruning saw, on a Santa Barbara day in 1913.

to your health

with suggestions by sexauer

Sexauer Natural Food Shop is located in beautiful city of Santa Barbara. Here we carry a most complete health food line of products we can recommend to our patrons. All important, well-known, nationally advertised health food brands are to be found upon our shelves. Also, many fine foods, whole grain cereals, meals, flours, dried fruits, nuts, vegetable, fruit, cereal powders are stocked in bulk. Our carefully selected stocks make possible big savings to customers.

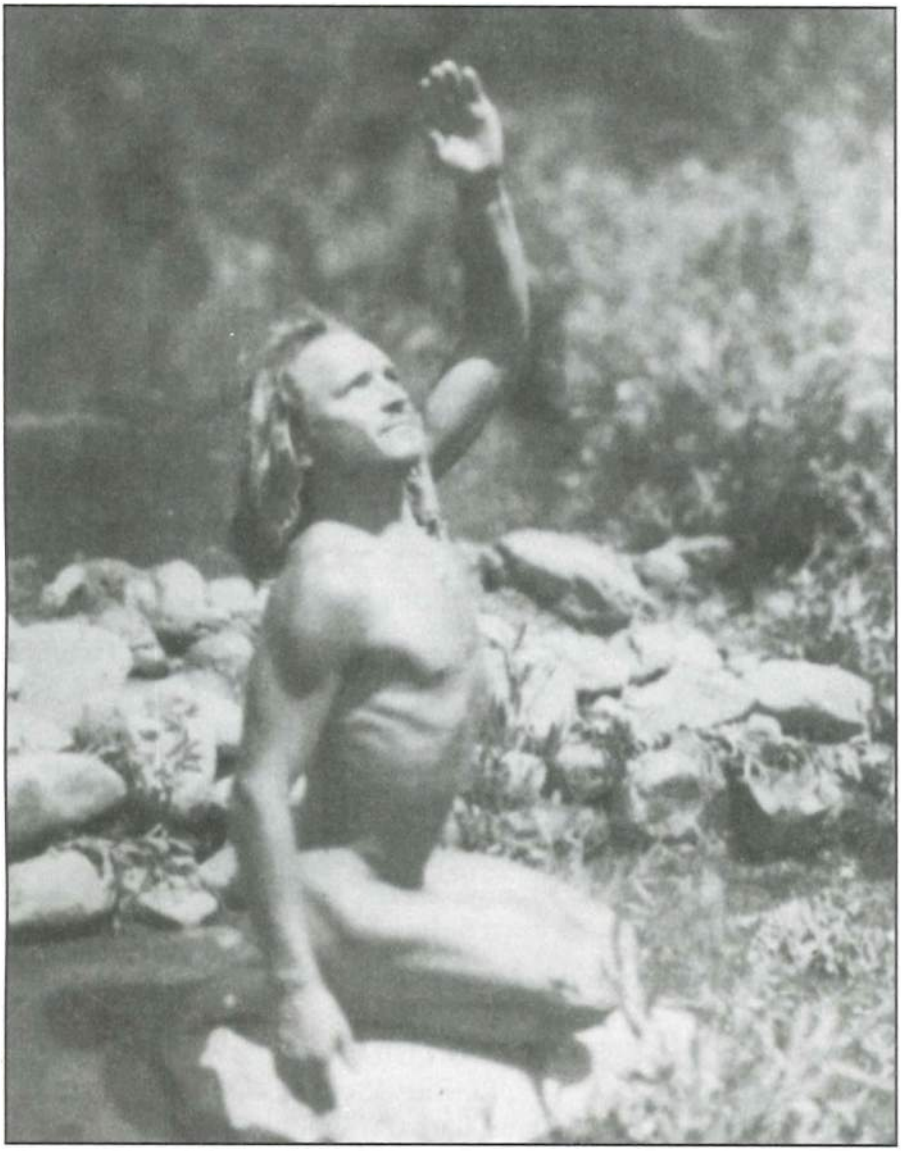
Wherever you may live, remember *Sexauer Natural Food Shop* is as near to you as your telephone or mail box. Your order will be filled, packed, and on its way to you within twenty-four hours from time it reaches us. Prompt, careful attention given to all local or out-of-town orders.

Our wish: to serve you natural foods for health!

SEXAUER NATURAL FOOD SHOP
26 East Victoria
Santa Barbara, California

Telephone: Santa Barbara 25644

(December 1948, Prices Subject to Change.)



Nature Boy. Maximilian Sikinger. at home in the Santa Monica Mountains. 1946.

Maximilian Sikinger

Born in Augsburg, Germany, February 5, 1913, Maximilian Sikinger was separated from his parents at age six and spent his childhood and adolescent years with groups of other kids his age living wild in the environs of various European cities.

He lived and traveled all over Europe; from Yugoslavia, Germany and Sweden, to many parts of Russia.

Through his wanderings, personal contacts and outdoor living he developed a keen interest in various aspects of natural healing; nutrition, water cure, fasting, sitz baths, deep breathing and sunshine.

In 1935, at age 22, Maximilian left Europe, arrived in America, then eventually made his way west to California by hopping freight trains with the hobos.

He served with the merchant marines from 1935 until 1941, then Mother Nature called him back to her mountains. Tahquitz Canyon became his winter home for the next 10 years...then springtime in Sonoma orchards and summer in the high Sierras...then back to Tahquitz in the desert for the winter. A California dream.

He lived and traveled with the Nature Boys, who valued his introspective and philosophical ideas very highly. Maximilian's world travels and rugged background had given him deep insight into many of life's puzzles.

In 1943 he purchased some property in the Santa Monica Mountains, then in 1946 his *weltanschauung* was manifest in *Classical Nutrition*, a concise little book about live-foods, meditation, sunshine, the creative powers of the universe and the purpose of our existence. This unique little book sold thousand of copies and helped to spread the *naturmensch* ideas to many Americans.

A trained masseur, physical therapist, dietary counselor and body builder, Maximilian has worked within the holistic community and continues to lead an active life on his ranch in the Santa Monica Mountains where he lives with his beautiful wife Carla.

Seven of California's "Nature Boys" in Topanga Canyon. August. 1948. They were the first generation of Americans to adopt the "naturmensch" philosophy and image. living in the mountains and sleeping in caves and trees. sometimes as many as 15 of them at a time. All had visited and some were employed at "The Eutropheon" where John Richter gave his inspiring lectures about raw foods and natural living. (Back row: Gypsy Boots. Bob Wallace. Emile Zimmerman. Front row: Fred Bushnoff. eden ahbez. Buddy Rose. ?) - (Photo courtesy of Gypsy Boots.)

eden ahbez

Born in Brooklyn, New York, April 15, 1908, eden ahbez was one of 13 orphan children in a very poor family that had to send most of its kids into foster homes. He rolled west on the orphan train with many others, some crippled and emaciated, and all hoping to find a family to take them in.

eden ended up in Kansas, but he didn't stay too long. He never stayed any place very long. He hopped freight trains, and he actually walked across the country four times. He studied philosophy and spirituality, and adopted the concept of a universal God, changing his name to eden ahbez, with small letters, because he believed that only God and Infinity should be capitalized.

At some point in his wanderings, in the low desert near Palm Springs, California, eden met Bill Pester, 23 years his senior and quite likely the most influential person in his life...a *naturmensch* right here in the mountains of southern California.

At different times during the 1930's eden also lived around the Santa Barbara area, where he was a regular customer at Sexauer's Health Shop. He became a vegetarian and began to frequent the "Eutropheon", John and Vera Richter's live-foods cafeteria in Los Angeles. His close friends were other long-haired bearded vegetarians: Gypsy Boots, Gypsy Jean, Fred Bushnoff, Maximilian Sikinger, Emile Zimmerman, Buddy Rose and Bob Wallace. At different times they all worked at the Eutropheon which was like a home for them.

According to eden's future manager, Mr. Jack Patton: *"the Eutropheon was the torch where they lit their lamp"* and Richter was their inspiration in matters of live-foods, organic farming and natural lifestyle.

In late 1947 eden met his wife Anna Jacobson at a cafeteria in downtown Los Angeles. eden said she was an old soul and he had loved her all his life. Anna's sister Pearl felt: *"they were exact for each other, unprotected babies tied together with a spiritual umbilical cord."* The day he proposed to her he found $261.67 in a rubbish heap.

The two of them would probably have simply gone off to some rural agrarian lifestyle and lived a quiet existence...but then "Nature Boy" happened.

ahbez loved to play the flute and write poetry, and during the years before he met Anna he had been living in a cave in Tahquitz Canyon near Palm Springs. It was here that he composed the six movement suite of which "Nature Boy" was a part.

The summer of 1947 eden had taken the manuscript to the Los Angeles Lincoln Theatre and left it for Nat King Cole. Cole and his astute manager, Carlos Gastel, realized what a potential novelty hit they had.

"Nature Boy", the song, was released March 29, 1948, and very quickly shot to #1. It was on the "Hit Parade" for 15 weeks and became an internationally acclaimed anthem.

The media had a field day with stories about the longhaired, bearded mystic who wore no shoes. Pictures and story of eden and Anna appeared in *Life, Time* and *Newsweek* in the spring of 1948.

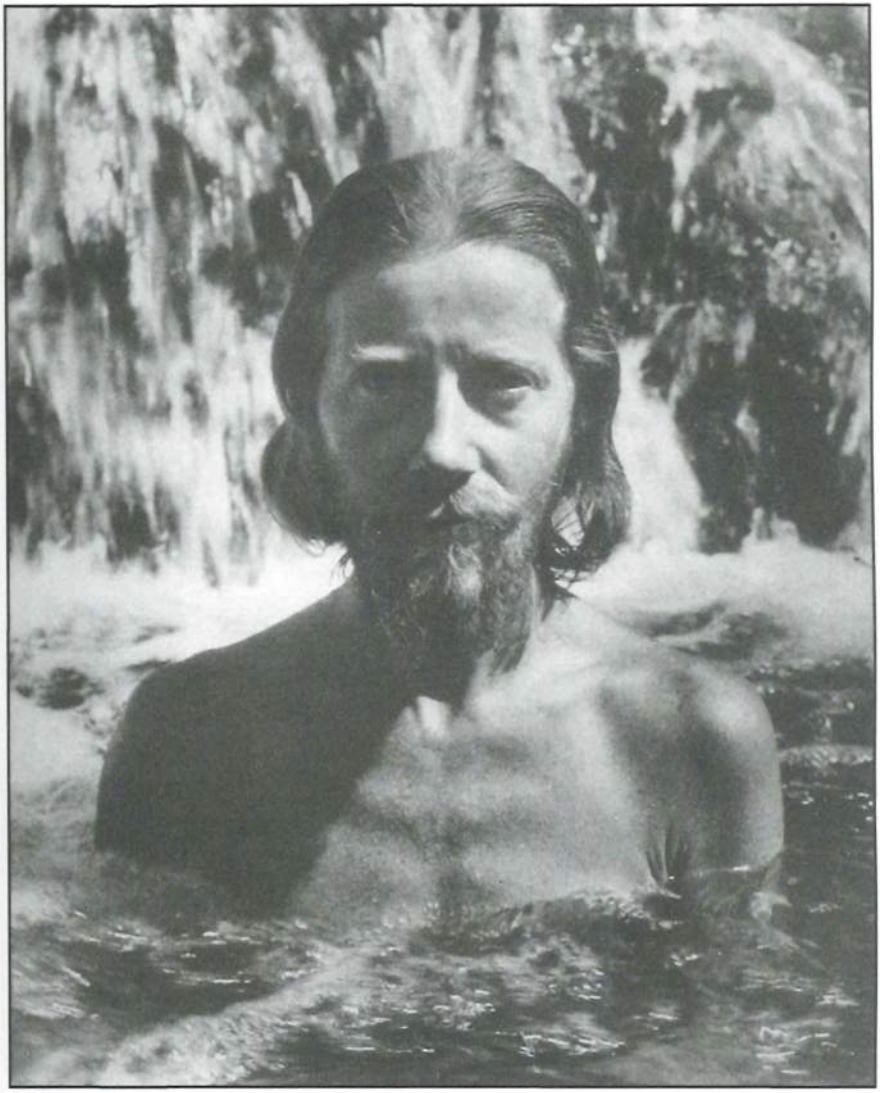
One Chicago nightclub offered eden $2,500 for a one night appearance, but he turned them down saying that it defeated the original purpose in writing the song.

It was also done by Frank Sinatra, Dinah Shore, George Benson and dozens of others, but no recording ever made it like Cole's version backed by those haunting flutes.

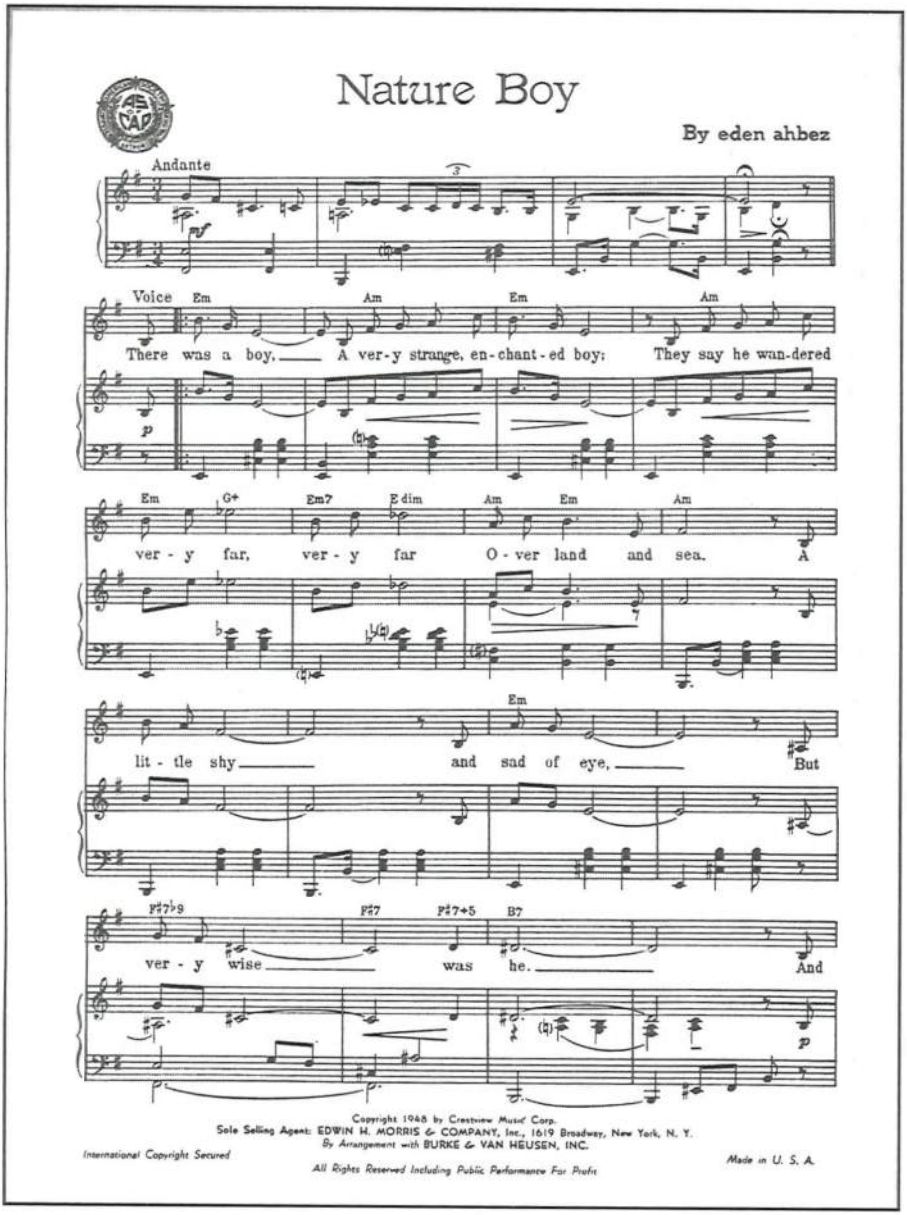
Their son Zoma was born in 1948, and later there was time again for the natural life and garden they loved so preciously. With royalties from "Nature Boy" the orphan from Brooklyn never had to worry about where the money would come from to take care of his family.

As for the song itself, its inspiration and meaning...part autobiographical, but also of course, the first *"Nature Boy" – "they say he wandered very far, very far over land and sea"* was Bill Pester, who remained anonymous and obscure while eden caught the world's attention for a moment in American history, then went back to live "the life".

Twenty years later the "Nature Boy" image and values had become mainstream, co-opted by millions of baby boomers the world over.



"I am the wind, the sea, the evening star. I am everyone, anyone, no one." eden ahbez relaxes in the cool mountain waters of Tahquitz Creek near Palm Springs, springtime 1948. It was here in Tahquitz Canyon while living in a cave, eden composed "Nature Boy" the international hit song. (Photo: Peter Stackpole, Life magazine C Time INC.)


Nature Boy
By eden ahbez
Andante
Voice
Em
Am
Em
Am
There was a boy, A ver-y strange, en-chant-ed boy; They say he wan-dered
Em
G+
Em7
E dim
Am
Em
Am
ver - y far, ver - y far O - ver land and sea. A
Em
lit - tle shy and sad of eye, But
F♯7♭9
F♯7
F♯7+5
B7
ver - y wise was he. And
Copyright 1948 by Crestview Music Corp.
Sole Selling Agent: EDWIN H. MORRIS & COMPANY, Inc., 1619 Broadway, New York, N. Y.
By Arrangement with BURKE & VAN HEUSEN, INC.
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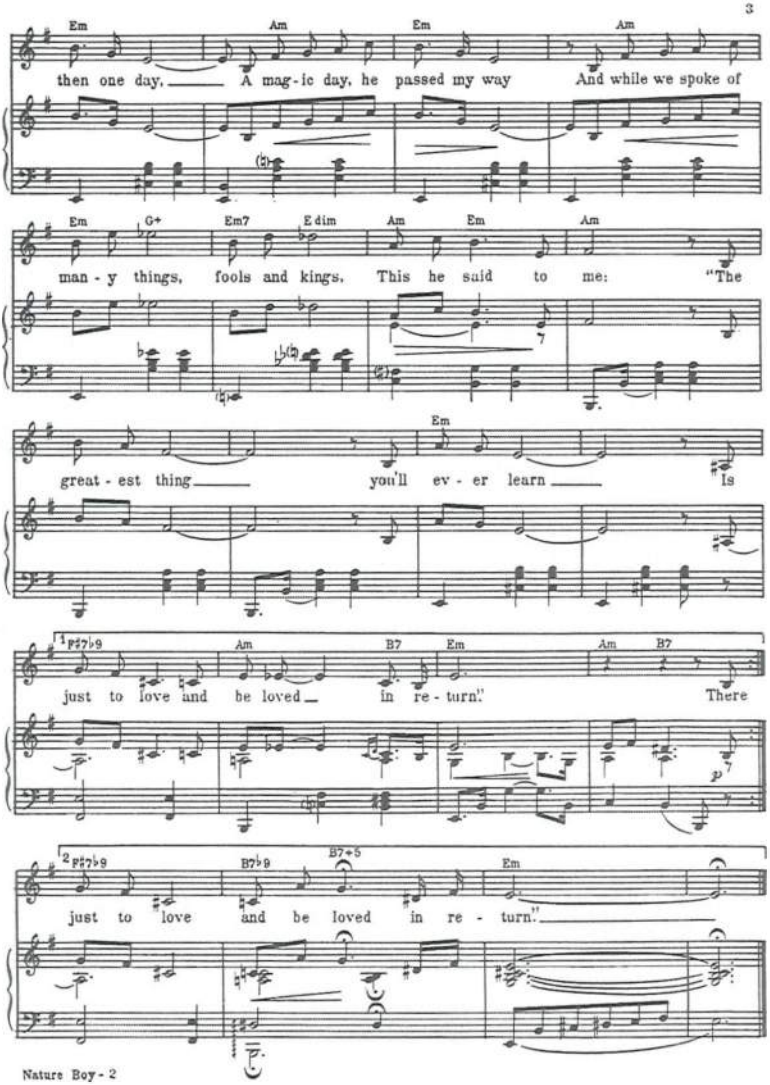
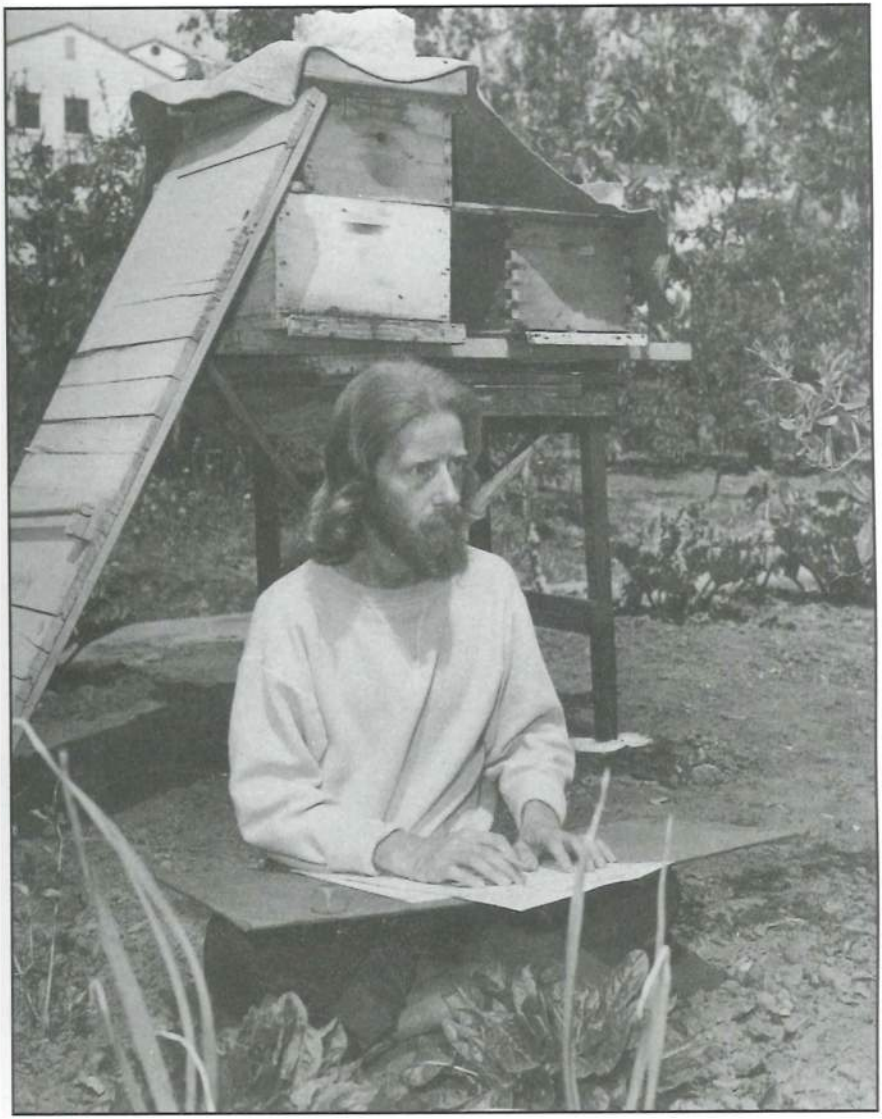
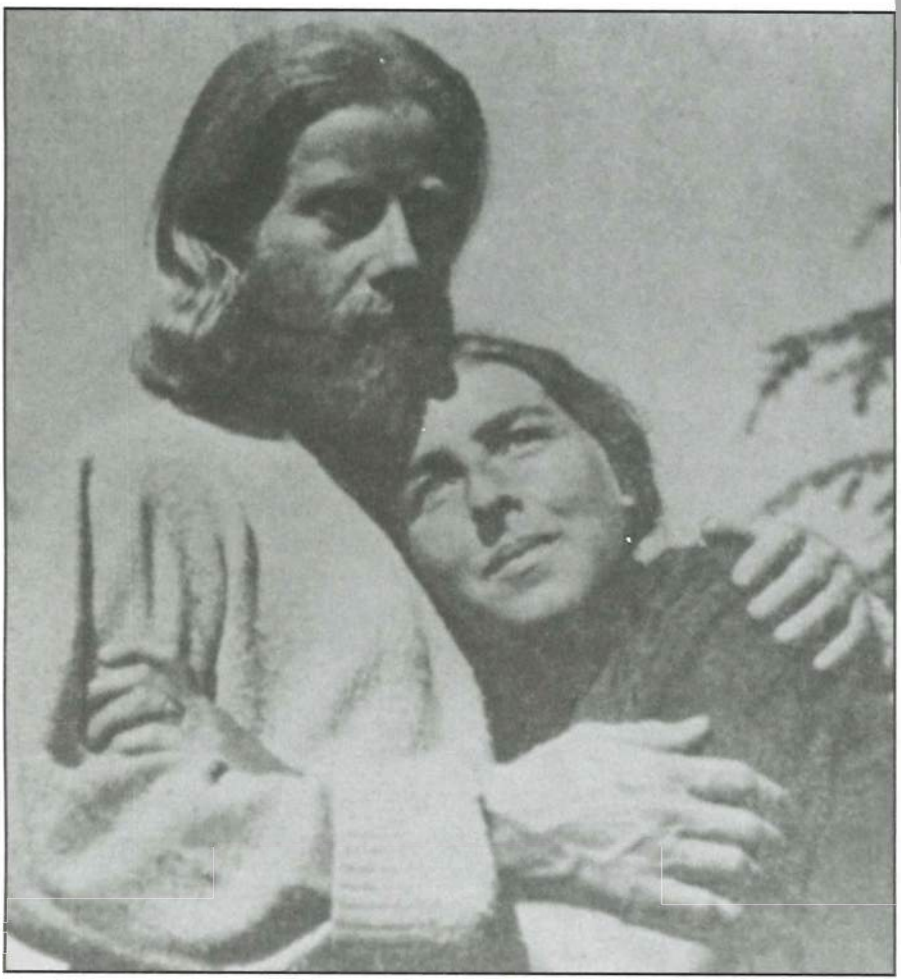

Em Am Em Am
then one day, A mag-ic day, he passed my way And while we spoke of
Em G+ Em7 E dim Am Em Am
man-y things, fools and kings, This he said to me: "The
Em
great-est thing you'll ev-er learn Is
1 F♯7♭9 Am B7 Em Am B7
just to love and be loved in re-turn." There
2 F♯7♭9 B7♭9 B7+5 Em
just to love and be loved in re-turn."

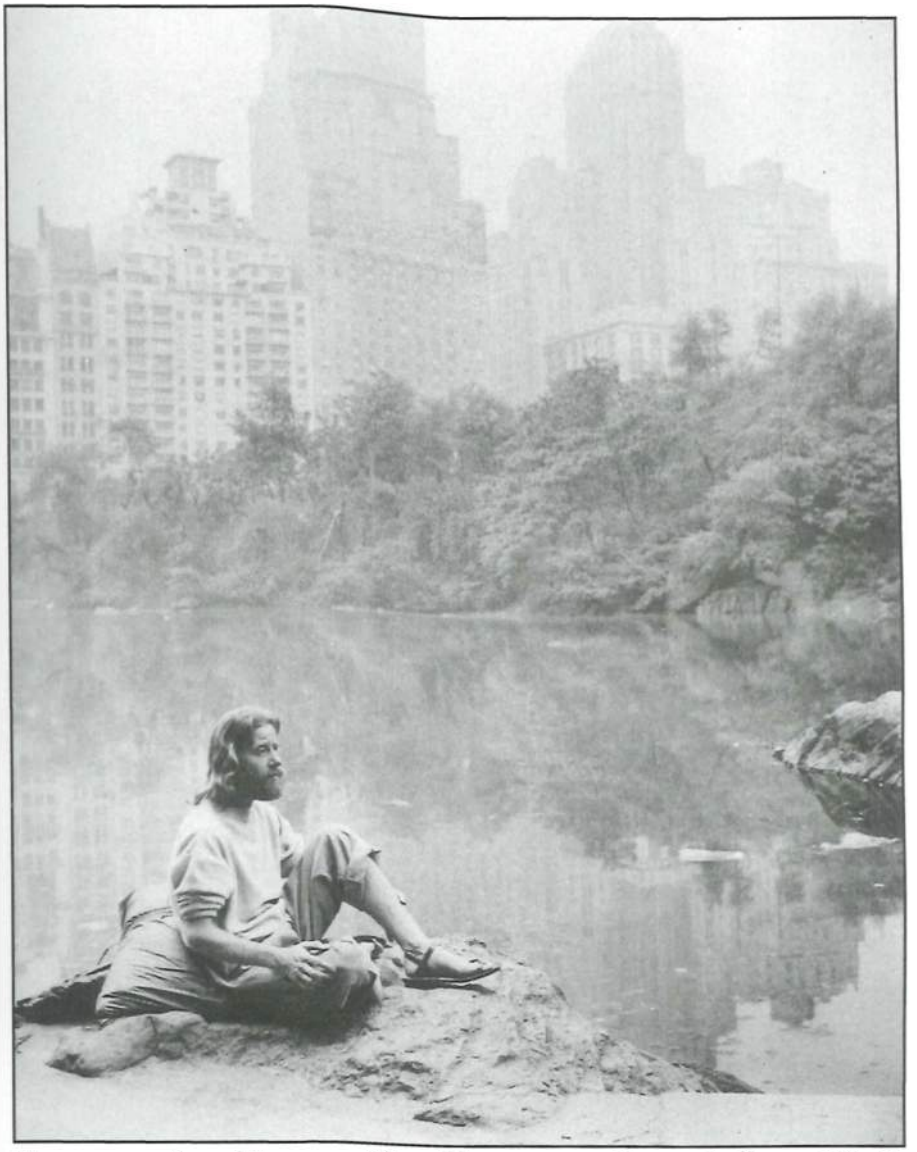
eden, Anna and their baby Zoma, 1948
(Photo courtesy of Palm Springs Historical Society)



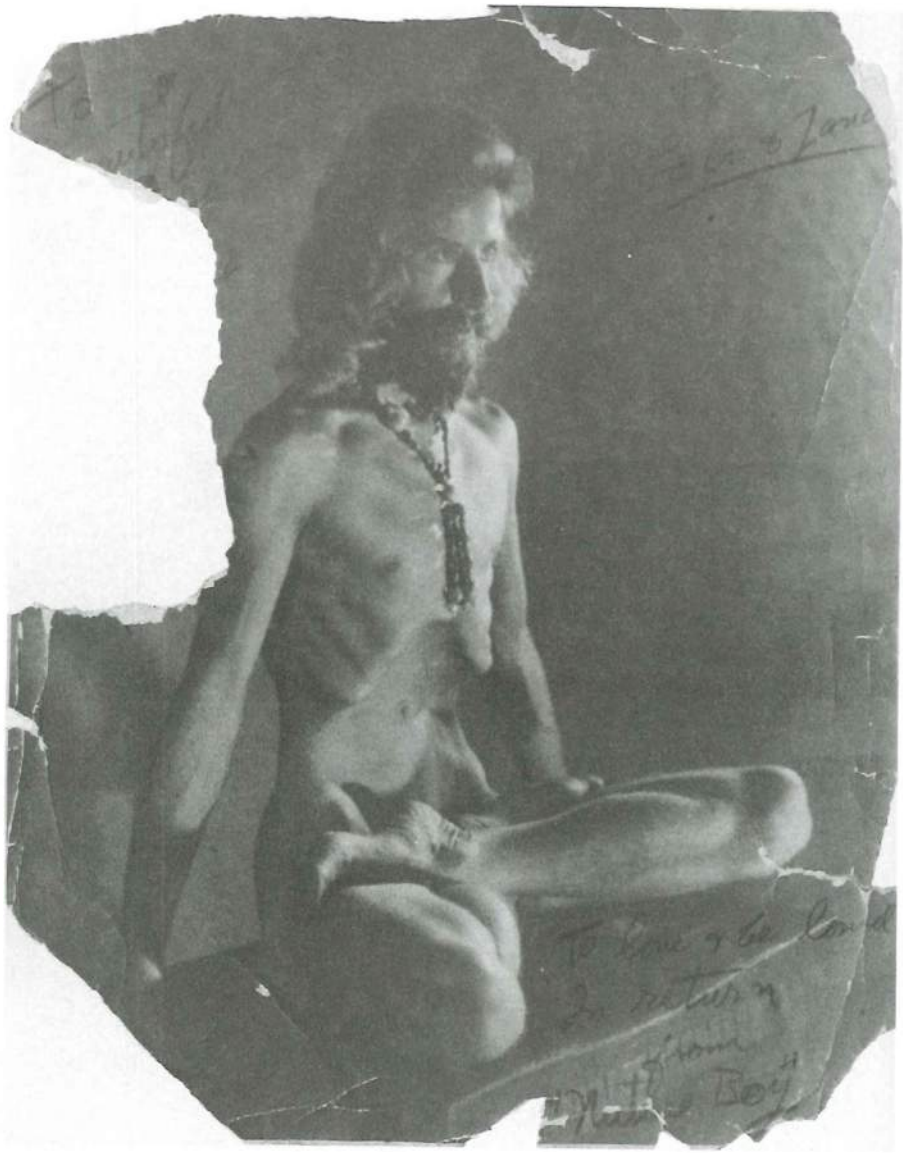
eden works on his music in Richter's back yard in Los Angeles, 1948 (Photo courtesy of Wide World Photos)



Nature Boy eden ahbez with wife Anna in Palm Springs, 1948
(Photo courtesy of Palm Springs Historical Society)



Composer eden ahbez, age 40, strikes a tranquil pose in Central Park, May 29, 1948. He had walked across America four times before "Nature Boy" made him famous. (Photo courtesy of Wide World Photos)



Remnants of eden, 1948. "To love and be loved in return from Nature Boy." (Photo courtesy of Gypsy Boots)

eden. Zoma and Anna in Indio date gardens, circa 1949.
(Photo courtesy of Gypsy Boots)

Gypsy Boots

Born August 19, 1910, in San Francisco, California to Russian immigrant parents, Gypsy Boots (Robert Bootzin) grew up in the San Francisco area where he quit school at an early age to travel and live a life close to nature.

He worked picking fruit in Lodi, Vacaville, Sonoma, Orange County, Indio and all points in between.

Hitch-hiking or walking, his travels took him as far as Seattle and Miami Beach. He sold fruits and vegetables, baled hay, washed dishes, sold papers, was a lifeguard, a golf caddy and a chauffeur.

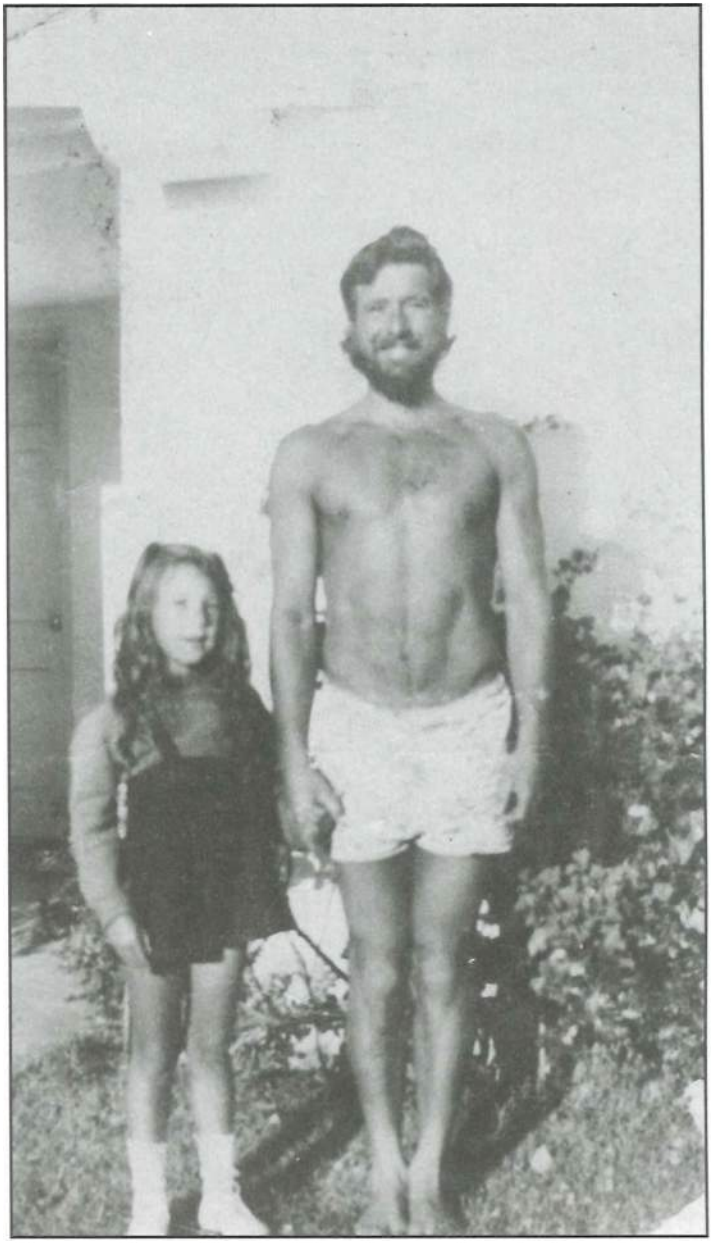
In the 1940's he lived wild in Tahquitz Canyon with all of the Nature Boys; bathing in the cool mountain water, eating fruits and vegetables, sleeping on rocks or in caves, hiking, and selling produce in Palm Springs. Mayor Frank Bogert spoke highly of Boots, ahbez and the Nature Boys, who had moved into the desert canyons a few decades after Bill Pester had left and relocated to the other side of the valley.

One of Gypsy's Nature Boy friends, a world traveler, adventurer and philosopher who had emigrated from Germany in 1935, was Maximilian Sikinger. Maximilian was the author of a health book, and Gypsy noted: *"It was with Max that I first experimented with fasting and special diets, and also learned much about yoga."*

After his nature days in Tahquitz, Gypsy later married Lois Bloemker, settled in Los Angeles and had three sons. He continued to distribute health foods and eventually opened his organic "Health Hut" in Hollywood.

His gregarious personality, impressive physique and perpetual energy led him into a career that included television, movies, books, lectures and he even performed at the Monterey and Newport Pop Festivals, on the same bill as Jimi Hendrix, The Grateful Dead and Ravi Shankar.

He was the most important living link between the old *naturmensch* and the surfers and flower children of the hot generation. He passed the torch into a new era and reached more people than nearly all of his predecessors in this book.



A young Gypsy Boots with unknown female friend. circa 1949. (Photo courtesy of Gypsy Boots)

Four organically grown sun-ripened California Nature Boys in front of an avocado tree in Hollywood, summer of 1948. Gypsy Boots and his pals would often travel over 500 miles just to pick and eat some fresh figs. (Left-Right) Emile Zimmerman, Gypsy Boots, eden ahbez, Bob Wallace. (Photo courtesy of Gypsy Boots)

Natural music and vine ripe watermelon with Gypsy Boots and his talented friends on a summer day in Hollywood. 1948. (Left-Right) Gypsy Boots. Bob Wallace. Emile Zimmerman. with eden ahbez in front. (Photo courtesy of Gypsy Boots)

Epilogue

"Truth and Error"

"The chief thing is to have a soul that loves the truth and harbors it where it finds it. And another thing: the truth requires constant repetition because error is being preached about us all the time and not only by isolated individuals but by the masses. In newspapers and encyclopedias, in schools, universities; everywhere error rides high and basks in the consciousness of having the majority on its side."

-Goethe, 1828

As the decades passed many of the alternative values introduced by the Germans gradually became interwoven into the fabric of the American mainstream, while the causal factors of this cultural infusion have been reduced to media morsels of historical amnesia and cultural cliches.

For many of these immigrants, California was the country of the future, and they saw themselves as pioneers helping to lead a new society, by transplanting and nurturing the most valuable ideas from their homeland into their new dreams for America.

The real reason these groups never entirely fade away is because they have always been here...a perennial sub-culture.

In closing I would like to note that one of the most popular modes of transportation for Americans with a Bohemian outlook is and always has been the Volkswagen Bus (p.119). Truly the first "camper", the concept of travelling and sleeping in your own vehicle was an expression of the *Wandervogel* philosophy (free spirit/migrating birds) put on wheels.

The first Volkswagen Bus prototype appeared in 1949. This wander-vehicle has come to symbolize a lifestyle and a socio-political expression, even until the present time.

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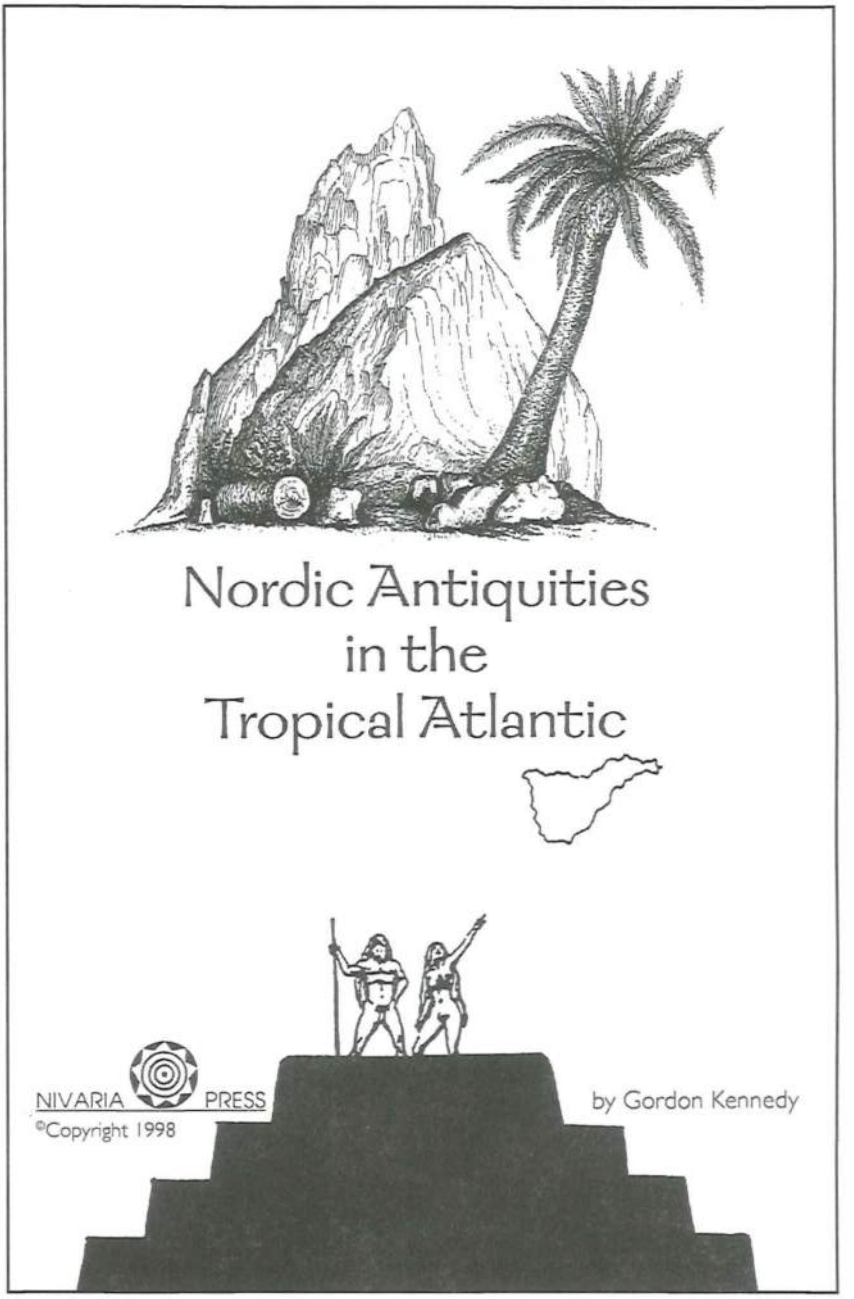

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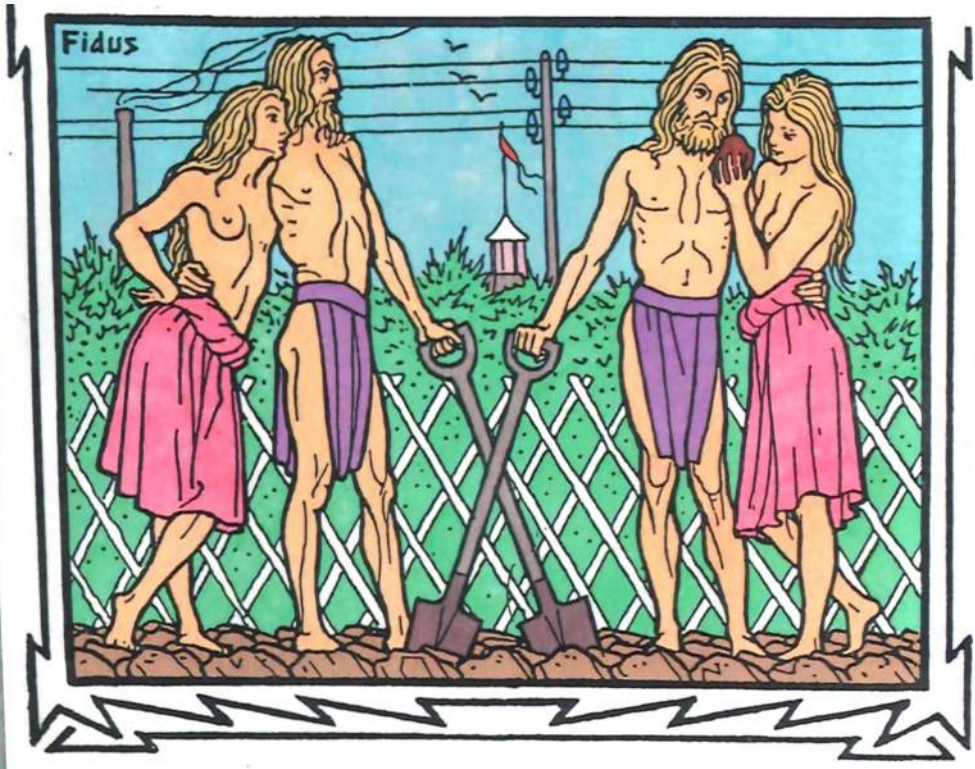

Postkarte des Verlags für Lebensreform (um 1900)

They will live on, they will increase,
no longer pawns of time.
They will grow like the sweet wild berries
the forest ripens as its treasure.

Then blessed are those who never turned away
and blessed are those who stood quietly in the rain.
Theirs shall be the harvest; for them the fruits.

They will outlast the pomp and power
of lawmakers, whose meanings will crumble.
When all else is exhausted and bled of purpose,
they will lift their hands, that have survived.

- Rilke 1903

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